The Canadian Jewish News

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Messianic courses cause for concern

By
RON CSILLAG

TORONTO —

The establishment of a messianic Jewish studies program at Canada Christian College should be of great concern to Metro's Jewish community, say two groups that monitor so-called Hebrew-Christian organizations.

Both Canadian Jewish Congress, Ontario region and Jews for Judaism, a counter-missionary and outreach group, say the program trains gentiles to convert Jews to messianic Judaism, which accepts Jesus as the true Jewish messiah.

Begun in September, the Department of Jewish Studies at the Canada Christian College & School of Graduate Studies on Dalesford Road in Etobicoke features courses on biblical and conversational Hebrew, anti-Semitism, Jewish and Israeli history, the role of Jews in world missions and one on "exploring the Hebraic background to the words of Yeshua, Jesus."

The program is the first Jewish studies department for any Canadian Bible institution, Canada Christian College founder and president Elmer McVety told *The CJN*.

He said there are about 30 students enrolled in the program, which is part of a larger curriculum of ministerial and Christian studies.

Most of the students are not Jewish but there are "several" Jews enrolled, he said.

There are 300 students at the college, who study toward Bachelor of Divinity, Master of Theological Studies, Master of Divinity and doctoral degrees, McVety said.

He said the college operates under a federal charter, which allows it to affiliate with similar worldwide bodies and to grant "the full range of degrees we give."

McVety said the college also has a provincial charter, granted in Manitoba 30 years ago, which allows it to operate in Ontario.

There are plans to enlarge the Jewish studies program, he added.

Teaching the courses in Judaism are Malvern Jacobs, dean of the new department and Edward Brotsky, the associate dean.

Both men are known to Jews for Judaism as seasoned Hebrew-Christians.

Jacobs is secretary of the Messianic Jewish Alliance of Canada, while Brotsky is executive director of Hebrew-Christian Witness. Both are messianic Jewish groups.

Documents on Canada Christian College were provided to *The CJN* by Jews for Judaism founder Julius Ciss, who was a messianic Jew from 1976 to 1981, when he returned to the Orthodox Jewish fold.

Ciss said the Jewish community should be "shockingly concerned" about the college's program.

"It's dangerous because it trains gentiles to be sensitive to Jews and to evangelize.

"This is a movement that is growing and is not going away."

Ciss said there are some 30 messianic Jewish organizations operating in and around Metro, all of which target Jews for conversion to what is essentially evangelical Christianity.

The college's Jewish studies program "is nothing more that a department to teach proselytizers how to target Jews for conversion," said David Satok, chairman of CJC's community relations committee. "In a pluralistic society, this is intolerable."

A college pamphlet advertising the Jewish courses says the new department "fulfills the Biblical admonition to go 'to the Jew first and also to the Greek [gentile]. — Romans, 1:16.' "

McVety said the college is "not in any way actively proselytizing. We have never really targeted any individual group."

FIRST CHANUKAH IN ISRAEL

Soviet and Ethiopian youngsters celebrate their first Chanukah in Israel at the Jewish Agency's absorption centre in Mevasseret Zion. [UJA Press Service]

U.S. move snubs Israel

By
LEORA FRUCHT

JERUSALEM —

The failure of the U.S. administration to consult with Israel before deciding on the date and venue of the next round of bilateral peace talks has infuriated government officials in Jerusalem, who view the American move as an attempt to dictate terms to Israel. The United States has called on all the parties to meet in Washington on Dec. 4.

The way in which the invitation was issued directly to Jerusalem, while Shamir was still pleading his case at the White House, is regarded by many as at best, "in poor taste" and at worst, a humiliating slap in the face of the Israeli leader. But more than just a blow to Shamir's pride, the act is being viewed with deep concern by government officials in Jerusalem who fear that it may constitute a harbinger of things to come.

"If Washington is ready to surprise Israel on administrative issues, it will also try to present us with faits accomplis on the substantive issues in the negotiations," said one government source.

While most Likud ministries responded to the incident with restraint — pending consultations with Shamir — many right-wing party members of the government have already lashed out at both Washington and the prime minister.

Science and Technology Minister Yuval Ne'eman of the right-wing Tehiya party suggested facetiously that the American ambassador ought to be present at Israeli cabinet meetings so that "we can get our instructions directly from Washington."

"It's not the venue of the talks that worries me," added Tehiya member of Knesset Elyakim Ha'Ezni. "It's the thought of what Shamir will give up next in this long string of surrenders."

He and other right-wing party Knesset members and ministers, including Rehavam Ze'evi of Moledet, used the latest American move to renew their calls to back out of the peace process.

Even Likud MK Uzi Landau, a member of the Israeli delegation to Madrid, called on the government to "protest against Washington's rudeness by responding that December 4th is not a convenient date for us."

Several opposition members, including Labor party leader Shimon Peres, were also critical of the way in which the invitations were issued.

[Cont'd. on page 12]

Shamir issues appeal for unity

BALTIMORE (JTA) —

Israeli Prime Minister Yitzhak Shamir made a strong appeal last week for North American Jews to unite behind the policies of his Likud government as it faces the next challenges of the Middle East peace process.

Addressing thousands of delegates attending the 60th annual General Assembly of the Council of Jewish Federations here, Shamir said, "Above all, we hope and expect our brothers and sisters of this great Jewish community to stand solidly with us in the critical days ahead, because the negotiations" for peace will be "long, arduous and complex."

Sounding a theme reminiscent of U.S. President John Kennedy, Shamir said that when world Jewry is divided, it is like a "fragile reed. But when we are united, we are a powerful spiritual and moral force that is unbeatable."

The "great Jewish community here in North America," the prime minister said, "has always stood at our side and labored together with us for the good of our people."

He later added, "I know that in seeking peace, the government of Israel can rely on the support of every Jew, wherever he may be."

While the applause that resounded throughout the cavernous Baltimore Convention Center gave the impression that Shamir has already locked up that support, other signs have emerged in recent days to indicate that North American Jewish leaders are at odds with some of his government's policies.

A survey released by the Los Angeles-based Wilstein Institute of Jewish Policy Studies showed that unlike the Shamir government, a vast majority of CJF board members support territorial compromise on Israel's part in exchange for "credible guarantees for peace" from the Arabs.

It found they also overwhelmingly back a freeze on Israeli settlement activity in the West Bank, especially if the alternative is forgoing $10 billion in U.S. loan guarantees Israel is seeking for immigrant resettlement.

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Canada

J. B. Salsberg delights all at gala affair

By
BEN ROSE

TORONTO —
When 500 people gathered to show their affection for J. B. Salsberg recently, it was a most unlikely comment that illustrated how deep are the roots this legendary figure has in the Jewish community.

A video of a 1957 CBC-TV interview of J. B. by Pierre Berton dealing with Salsberg's break with the Communist Party over the treatment of Jews in the Soviet Union was shown. It ended with a pompous statement by moderator J. Frank Willis that "you have just seen a lonely politician." Willis delivered the line as if it was an obituary.

The audience erupted in gales of laughter. How, 34 years later, or even then, could anyone describe J. B. as lonely? The man lives to touch people and to be touched by them. The same video furnished the kind of humor with which J. B. has embellished the weekly column he writes for *The Canadian Jewish News*.

Since Salsberg was in a political wasteland in 1957, having left the Communist Party, Berton asked him how he lived with himself, how did he feel in the morning? "It depends on what I was doing the night before," J.B. replied.

The legend himself, J. B. was there, greeting friends and stamping the evening at the Beth Sholom Synagogue with high good humor. He slyly insisted to chairman Hershell Ezrin that he would save his main speech for another tribute dinner when he reaches age 100 in 11 years. But he managed to say a few words nonetheless.

It was all to raise funds for the J. B. Salsberg Learning, Behavior and Development Clinic at the Meir Hospital in Kfar Saba, Israel, a project of the Canadian Friends of Kupat Holim.

Ezrin, who is married to J. B.'s niece, Sharyn, said the hall could not hold all the people who wanted to attend. Those who did represented what historian Irving Abella called "a deep slice of Toronto, the socialists, the Communists, the anarchists, and the capitalists."He was a leader of the Jewish Labor movement a "one generation phenomenon."

When J. B. left the Communist Party, he devoted the same flamboyance and passion to fighting for Israel and Soviet Jews, Abella said.

J. B. gave a special welcome to Stewart Smith, his former political colleague and onetime member of Toronto's Board of Control, now a succcessful businessman.

"My conscience is clear," Salsberg said in his concluding remarks. "I have little to atone for. I made some major wrong political decisions but they were made with good intentions."

He said he had never accepted a gift from any individual or firm whose cause he had championed and once ordered out of his office a man who brought him a bottle of whisky. The gift- bearer was a dealer in feathers whose business his Baldwin Street neighbors had tried to shut down.

If the evening revealed anything new about J. B. it was the supreme self-confidence he still has. "He was a good alderman, but I was a better one," he said referring to Stewart Smith.

In 1913, his mother took him to the rabbi in their hometown of Lagov, Poland to ask whether she should take the 10-year-old boy to America to join her husband. "The rabbi beckoned me to him, pinched my cheek, and said to my mother, 'He'll be all right in America.' I'm still all right. The rabbi was right."

He regaled the audience with anecdotes of his 70 years in public life, some of which were captured on an excellent video directed by Sharyn Salsberg Ezrin and which included interviews with colleagues Harry Simon, Sam Lipshitz, Morris Biderman, Norman Penner and Al Hershkovitz, and with former provincial Liberal Party leader Robert Nixon.

It became clear that it was his 12 years in the Ontario legislature as the member for St. Andrew that was the jewel in his political crown. He recalled that Premier Leslie Frost named a township in northern Ontario after him.

One night in the legislature, Salsberg had been speaking for three hours on the bill setting up Metro Toronto and a hernia condition was causing him great pain to the extent that he had to drape one leg over a nearby chair. "The premier saw that I was in trouble and he sent over a note saying I should move adjournment and he would support it so I could speak again on the bill the next morning."

J. B. said he and his lone Communist colleague A. A. MacLeod would huddle in the legislature, and announce they were having a full caucus meeting that had appointed him chief whip.

In a graceful tribute to his brother-in-law delivered in English and Yiddish, Itche Goldberg, professor of Yiddish at Queen's University, New York, said, "Joe was meant to be an English gentleman but opted to be a Lagover Yid because its more haymish to be a Lagover Yid."

J.B. Salsberg with Hershell Ezrin, tribute dinner chairman, and Sharyn Salsberg Ezrin, J.B.'s niece. [Alron photo]

When J. B.'s Jewishness was put to the test, his response was clear, Goldberg said. "Joe is an event, a happening. Can you imagine the Jewish community without him?"

A plaque was presented to Salsberg by Mendel Green, national chairman of Canadian Friends of Kupat Holim, who introduced a short video on the urgent need for funds to expand Meir Hospital at Kfar Saba.

People who followed his career in later life would be surprised to hear that as a boy he was so religious that he did not even carry a handkerchief on the Sabbath, Salsberg said. He credited his success to the values he learned at home. His father, he said, was a poor, honest man, but with so much integrity that corporations in Toronto would not let anyone else buy their scrap metal. His ideological break with his father when he opted out of rabbinic studies caused both much pain.

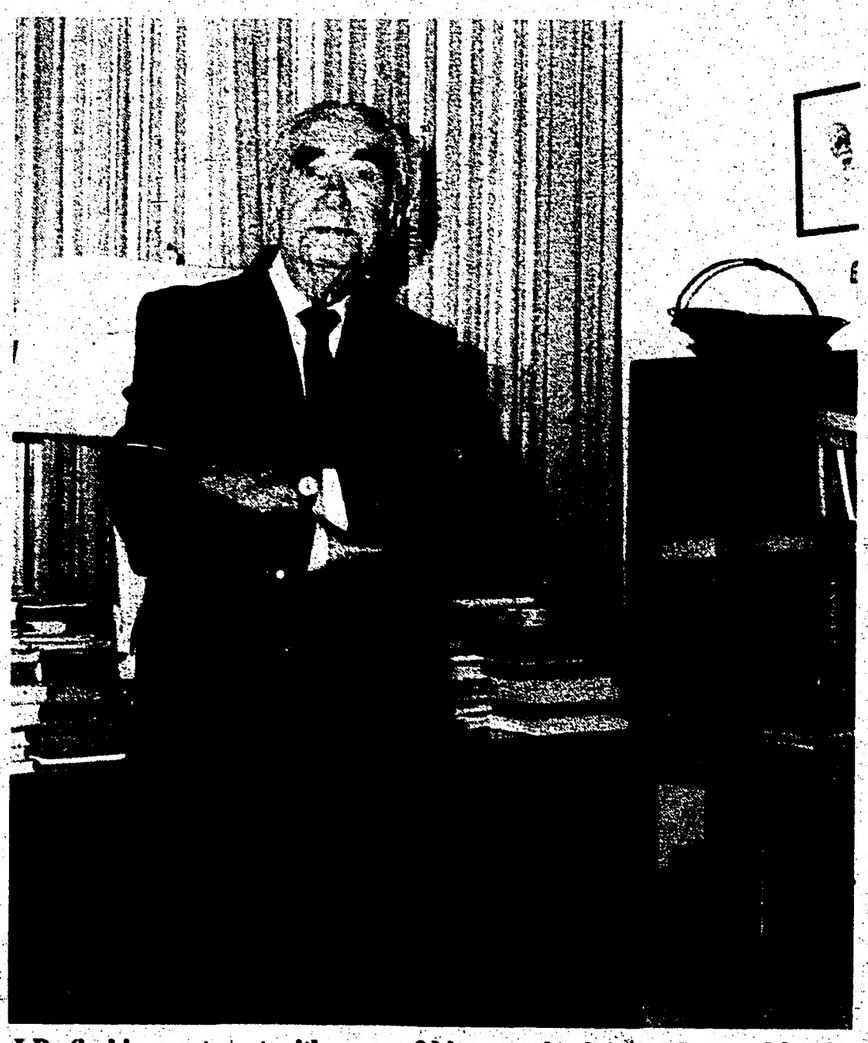
His mother was president of the D'Arcy Street Talmud Torah Sisterhood for 50 years. On her way to the hospital following a heart attack she reminded his sister, Pearl, that the money in her dresser in the bedroom was for Eitz Chaim.

In a heartfelt tribute to his late wife, Dora Wilensky, he said: "She was the most important person in my life and she still is."

Those at the head table were Sam Lipshitz, his first campaign manager, and his wife, Manya; Itche and Jennie Wilensky Goldberg; Rose Wolfe, chancellor of the University of Toronto and a member of the board of directors of *The CJN*; Hershell and Sharyn Ezrin; Mendel and Helen Green and Ben Himel, national vice-president of Kupat Holim and his wife, Anne.

Cantor Louis Danto led the Birkat Hamazon.

J.B. Salsberg (centre) with his two brothers and sisters (from left) Nat, Betty Troster, Thelma Pritzker and Robert. J.B. is the oldest sibling. [Nathan Benjamin photo]



J.B. (in his apartment with some of his many books) was honored by the raising of funds for a children's clinic at the Meir Hospital, Kfar Saba, Israel, bearing his name. [Alron photo]

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A Canadian Jewish Congress (CJC) delegation recently met in Ottawa with External Affairs Minister Barbara McDougall. Picture are (from left) Alan Rose, CJC executive vice-president; Les Scheininger, CJC national president; McDougall; Judy Feld Carr, chairman CJC National Task Force for Syrian Jews; and Rabbi Reuven Bulka, chairman, CJC National Jews in Arab Lands Committee.

Canada likely to assume limited role in peace talks

By
RON CSILLAG

TORONTO —

Early indications are that Canada's role in Mideast peace talks will be limited to arms control and verification, the environment and water rights, says a senior External Affairs official.

It's too early to be more specific about Canadian participation in multilateral talks between Israel and the Arabs, Rodney Moore told *The CJN* late last week.

And rumors that Canada may host one or more rounds of talks are "groundless," Moore added.

Canada agreed in early November to an invitation from U.S. Secretary of State James Baker to take part in the next round of multilateral peace talks.

Israel and the three Arab parties have been invited to Washington to begin direct, bilateral talks on Dec. 4.

External Affairs Minister Barbara McDougall said last week that "Canada is prepared to do its share in the multilateral negotiations."

Canada's share, Moore explained, will likely be limited to Canadian know-how, particularly in arms control and natural resource management. "We're pretty certain the parties involved [in the negotiations] know we have expertise in those areas."

Canadian knowledge of water resources — an explosive issue in the Middle East — is world-renowned, Moore added.

Canada has viewed the multilateral phase of talks "as a way to be supportive of direct negotiations."

He dismissed rumors that Canada may act as a conduit for $15 billion (U.S.) in aid to the Mideast.

Moore said Ottawa is in touch with Washington to co-ordinate approaches in the multilateral phase of talks.

Although Canada will be at the table, Moore could not say what, if any, concrete contributions it will make. Israel and the Arabs may look toward Canadian input much later in the process, he said.

The American invitation to Canada to participate in the next round of multilateral talks "basically says 'Let's have your ideas,' " said Rob Ritter, national director of the Canada-Israel Committee. "But to talk about anything substantive is premature.

"This will be a very slow process. Even the multilateral dimension is far from being determined."

Congress asks McDougall to intervene for Syrian Jews

OTTAWA —

A Canadian Jewish Congress delegation met with Secretary of State for External Affairs Barbara McDougall last week calling for her and Prime Minister Brian Mulroney to intervene on humanitarian and legal grounds on behalf of Jews being held in prison without charge in Syria.

The CJC delegation was led by president Les Scheininger. He was joined by executive vice-president Alan Rose, National Jews in Arab Lands Committee chairman Rabbi Reuven Bulka and Judy Feld Carr, chairman of the National Task Force for Syrian Jews.

Feld Carr focused specifically on the plight of the brothers Eli and Selim Swed who received six-and-half year prison sentences last summer after being held without charge since November 1987. McDougall said the Prime Minister's Office has been made aware of this situation. Feld Carr emphasized that the only route the men have for release from prison is through the direct intervention of Syrian President Hafez Assad.

Feld Carr also referred to the speeches by Israeli Prime Minister Yitzhak Shamir and Syrian Foreign Minister Farouk al-Sharaa at the Madrid Peace Conference. "For the first time the prohibition on emigration of Syrian Jews has been put before the world in the speeches at the Madrid conference," said Feld Carr. "It is particularly important that at every opportunity when Canada deals with the issue of human rights on the international scene, that Canada raises the issue of Jewish human rights in Syria."

Feld Carr pointed out that McDougall has shown great interest in this issue and her department has been very supportive of the task force's efforts.

Scheininger noted that the matters of anti-Semitism in the Soviet Union and Eastern Europe were also discussed. The minister gave her assurance that Dimitri Berman, who sought asylum in the Canadian embassy in Moscow last January, will not be evicted. The CJC National Committee for Soviet Jewry has been working diligently to gain permission for him to leave the Soviet Union for Israel.

This was the first official meeting between CJC and McDougall since she assumed the External Affairs portfolio.

NEW JUDAIC MEDAL

The new Lion of Israel Pendant Medallion issued by the Judaic Medal Society is sculptured in 22K generously gold-layered high relief and is 1½ inches in diameter, suspended from a 24-inch gold layered neckchain. The medallion, both sides shown here, costs $109. For more information call 1-800-950-9297 or write Heirloom Sculptures, Half Moon Bay, Calif. 94019-0248.

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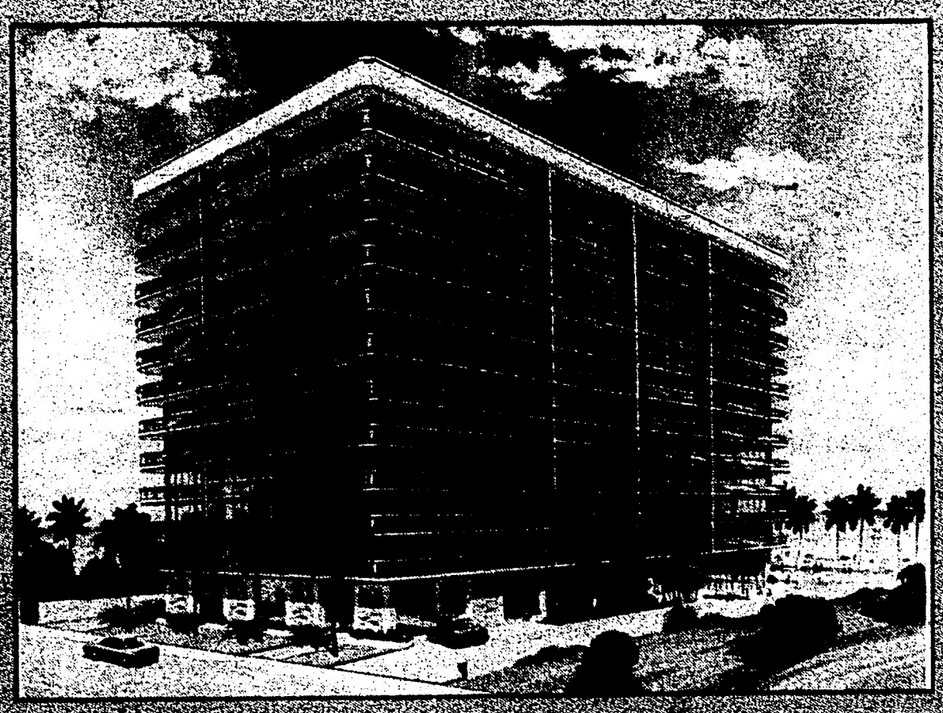

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Canada

DINITZ VISITS TORONTO

Simcha Dinitz, chairman of the executive of the Jewish Agency for Israel, visited Toronto this week to address contributors to UJA/Operation Exodus. The Israel leader emphasized that the key issue in absorbing the massive Russian aliyah is employment. "We can take in double the number of immigrants if we solve this issue," he said. A UJA gathering on Sunday was hosted by Al and Malka Green at their home. Pictured are (from left) The Greens, Dinitz, and campaign co-chairmen Judy Scheininger and Paul Morton. [Graphic Artists photo]

Hillel House opens new Montreal dorm

By
DAVID LAZARUS

MONTREAL —

The official dedication of the Hillel House's new Jewish residence last weekend marked a special occasion in the history of the venerable institution, says director Mark Zarecki.

The dormitory, now providing kosher room and board for eight out-of-town students, has been a longtime dream at Hillel finally come true. More than 1,000 Jewish students come to Montreal to attend university, and of those, 300 are in residence. While eight students barely make a dent, a Jewish dormitory is still seen as an important symbolic achievement in Hillel's history.

The dormitory was constructed as part of an extensive renovation program to the stately, century-old Victorian structure, a significant portion of the cost taken up by a longtime supporter and benefactor, Anne G. Bailey.

The refurbishment also seemed to be a concrete way for Hillel to say it is preserving the best of its past, adapting to the present and preparing for the future.

As the reconstruction proceeded, Zarecki fought for the building to keep the best architectural feaures of the "old" Hillel House — stained glass windows, polished wooden banisters, and nostalgic bathroom fixtures.

At the same time, modern offices were installed and the dormitory floor was renovated to accommodate sleepover tenants.

The dungeon-like basement, left unfinished since the building was constructed and dominated by a ravenous incinerator, also had modern offices put in place, as well as a complete, homey little synagogue adjacent to the office of Rabbi Yakov Travis.

Upstairs, Sabra Foods got the concession for an enlarged and efficient kosher Eatery cafeteria inside Hillel House. Decades of grime are gone and the restaurant is more popular than ever — noisy and yummy.

The third-floor residence, which has a closed door at the top of the landing to preserve privacy, has four bedrooms, three bathrooms, a laundry, kitchenette and lounge.

On the second floor, the large, bright student lounge is dominated by a large-screen television and was dedicated in memory of the late Herb Weinstein, for almost two decades Hillel's director.

In may ways, Weinstein is still very much alive at Hillel, his spirit continuing to infuse the surroundings.

Weinstein, Hillelites remember, was always there for a student and worked tirelessly — to such a degree that if Hillel could be defined as having a personality, it was Weinstein's.

It was also during Weinstein's tenure, during the tumultuous 1960s, that Hillel started to make noise as a more socially and politically activist institution.

This year, in keeping with that spirit, Hillel members, among many activities on its agenda, are planning a leadership retreat this winter focusing on the future of Jews in Quebec. (Despite political uncertainties, Zarecki noted, Montreal continues to be a major drawing card for Jewish university students, many of whom put serious consideration into building a future here).

In conjunction with Allied Jewish Community Services, Hillel is taking part in the on-going "long-range planning process" that will determine the direction and scope of Hillel in coming years. (In co-operation with AJCS' chaplaincy service, Hillel students spend time visiting Jewish patients in downtown hospitals).

Zarecki said Hillel also is planning to establish a program of "dialogue" between Jewish and Christian students.

It's in this overall context, indicated Zarecki, that the dedication of the Anne G. Bailey Jewish Student Residence reaffirms Hillel's commitment to the future.

Other contributors to the project included Allied Jewish Community Services and the friends of the late Allan Satim, a longtime B'nai Brith member and Hillel supporter.

Hungry Hillel students line up for kosher cuisine at the modernized Eatery cafeteria. [Drummond photo]

UNITED JEWISH APPEAL
OPERATION EXODUS

Major Gift Events Create New Model

The series of special events sponsored by the **Major Gifts Division** during the month of November was so successful that it is bound to be used as a model in future campaigns ... Six different venues, leading personalities as hosts, and a highly stimulating program, generated the kind of dynamism around which effective fund-raising took place ...

Nov. 14 (photo below) had people gather at the offices of Brascan, where the co-hosts of Event No. 4 **Edward Bronfman** (right) and **Leslie Dan** are seen with Campaign Co-Chairman **Judy Scheininger**.

On Nov. 17 (photo at right) co-hosts **Herb Green** and **Henry Koschitzky** greeted a fine turnout of guests at the Koschitzky home. Henry and **Julia Koschitzky** returned to Toronto only a couple of hours earlier, from a family Simcha in Antwerp, Belgium — the Brit Mila of their grandson!

In making this year's UJA commitment, Henry said: **"This is a time we must look not at income, but at capital, at what we have accumulated in the past..."** The needs require this attitude ... He cited Jewish education, with which he is especially familiar, as seriously affected by funding cutbacks. "Now is not a time to look at the economy. Now is a time to look at needs," he stated.

Holding interest high in all of these events was Mid-East expert **Dan Schueftan**, who was part-and-parcel of the whole endeavor ...

CANVASSER'S CORNER

The kind who get the job done ... **Norm Levine** of the **Investment Division** has undertaken to canvass at least 20 cards, and he does it conscientiously, efficiently ... His involvement with UJA goes back several years, when the Investment Division first got started. Today, there's lots of action in that group.

NORM LEVINE

PROJECTS ADOPTED

In addition to outstanding contributions by members of the Societies Division to UJA/Operation Exodus, they give above and beyond, to special projects in Israel ... Many thanks to the **Masada Chapter** of the Lithuanian Jews, (**Mrs. Fay Druck**, Pres.) for the project they adopted in **Kfar Gvirol**, a Project Renewal neighbourhood associated with Toronto ... Sincere appreciation to the **Chmelnicker Sisterhood**, (**Mrs. Fay Goldlist**, Pres.) whose generous project will also strengthen Kfar Gvirol ... Finally, special thanks to the **Stashiver Sisterhood**, (**Mrs. Gertie Kates**, Pres.) whose project is purchasing air-conditioners for the day-care centre in the same neighbourhood.

IMPACT IN OTTAWA

Lorraine Sandler, Vice-Chairman of the **Women's Campaign**, had wonderful success as the featured speaker at the Young Leadership Council of UJA Women in **Ottawa** ...

Commitments made that evening were almost three times as high as the previous total. Lorraine combined a lucid explanation as to why funds are needed, with her personal perspective. She recalled her background in Rhodesia, how she went out canvassing with her father for the Zionist cause ...

ALL CANVASSERS INVITED

UJA is asking a lot of its volunteer canvassers ... This time, it just wants to provide a stimulating evening for all active canvassers, with a special showing of the film **Deadly Currents** on December 16 at the Film House, a superb screening facility on Adelaide Street ... Special incentive to attend: the film's director, **Simcha Jacobovici**, will discuss this highly-acclaimed, powerful documentary on the Intifada ...

IN MEMORY

Many, many donations to Operation Exodus have come into the UJA office in memory of **Chaim Feldman**, who passed away on Oct. 16 ... This was the family's request to their friends, and very much in keeping with his outstanding devotion to Israel and UJA ... He survived the war in Europe to start a new life in Canada. A member of the Furriers' Branch of the Borochov Labour Zionist Alliance, he worked diligently for years to make sure the collection was completed. One of his last requests to his daughter, Honey Carr, was to pick up UJA cheques from members who had pledged ... He was a man much loved by all those who knew him. He is survived by his wife Bella, his daughter, and two sons, Irving and Fred.

AN EXTRAORDINARY YEAR

Changes to law opposed

By
PAUL LUNGEN

TORONTO —

Politics has made for strange bedfellows in a case involving proposals to change the Criminal Code section against the promotion of hate.

Canadian Jewish Congress, several evangelical churches in Moncton and the Free Speech League of Canada, which is associated with Victoria lawyer Doug Christie, are finding themselves taking a similar position against the suggested removal of the section's statutory defence of religious opinion.

Section 319 (3) b states that "No person shall be convicted. ... [of the promotion of hate]. . .if in good faith, he expressed. . . an opinion upon a religious subject."

A proposal to remove the defence is being considered by senior officials of the 10 provincial attorneys general departments as well as their federal counterpart, said Paul Lebreton, deputy minister of justice of New Brunswick.

He said the officials will present their recommendations, which are not yet final, to the provincial attorneys general and the federal Justice Minister when they meet sometime in late May or early June, 1992.

The proposal to consider changes to the section was prompted by former New Brunswick Attorney General James Lockyer, who said the section as it now stands would provide a defence if Malcolm Ross were charged. Ross, a Moncton school teacher, has written several books and letters that question the Holocaust and which accuse Jews of conspiring to undermine Christianity.

Rev. William Legge of the Pathway Church of God, said he agreed to circulate a petition among his congregation opposing the suggested

Manuel Prutschi

amendment because he was concerned that its removal could open the doors to prosecutions of church leader who preach against certain lifestyles that the Bible speaks against.

In a telephone interview from Moncton, Legge said he supported the law against hate promotion but "our concern is that we're losing our religious freedom."

Approaching the issue from a different angle, Congress spokesman Manuel Prutschi said the anti-hate law should remain intact. "If it isn't broken, why fix it," he said.

When it was introduced in 1970, the section was carefully crafted to "strike the proper balance between freedom of expression on the one hand and the right of minorities to be free of vilification on the other hand," he said.

Prutschi noted that the Supreme Court of Canada, in cases involving Alberta teacher Jim Keegstra and Toronto white supremacists Don Andrews and Robert Smith, upheld the constitutionality of the section.

"It it's changed, you're opening up the thing again to new constitutional challenges," he said.

Legge said that along with his church, the petition was circulated in several other Protestant sanctuaries and hundreds of signatures were gathered. He said he was asked by Rev. George Power to get involved in the petition.

Last summer, Rev. Power was involved in a controversy arising out of a meeting of the District 15 school board, which employs Ross. Audrey Lampert, a Jewish member of the board, revealed that Power had told a closed-door meeting of the board that "While we (Christians) are the majority, we can retain the power, and let's not let the minorities, the Jews. . . try to gain the control they are trying to."

Rev. Power subsequently denied he was prejudiced.

Rev. Legge said the petition was sent to the Free Speech League in Ottawa, which is to present it to federal politicians.

Christie, who represented Ross, Keegstra and Holocaust-denier Ernst Zundel, is the general counsel of the Free Speech League.

In other developments, Keegstra told a Red Deer, Alta. court he will defend himself against hate promotion charges when his trial begins in March. He said he cannot afford a lawyer and he turned down legal aid because he did not want to accept their conditions.

The Alberta Court of Appeal ordered a new trial for the former Eckville teacher after it overturned his 1985 conviction on technical grounds.

Zundel's bail queried

TORONTO —

Canadian Jewish Congress is calling on Ontario attorney general Howard Hampton to investigate whether Ernst Zundel has violated the terms of his bail that prohibit him from disseminating material related to the Holocaust.

In a letter to Hampton, Congress representatives David Satok and Louis Lenkinski point to a decision of a court in Munich, Germany, which convicted Zundel in March for inciting hatred of Jews and defaming the memory of the dead. "In Europe, Zundel has violated the terms of his bail and openly mocked the administration of justice in this province," the letter states.

Zundel's activities abroad should be investigated and "if it is determined that he has breached any of his bail conditions, that you cause the necessary corrective action to be taken," the letter continues.

Zundel has appealed the March court judgment, and his case — in effect a new trial with new evidence — is currently under way in Munich with a decision expected Nov. 29, Johann Freudereich, an editor of *Suddeutsche Zeitung*, said.

Congress' concern over possible violation of bail terms arises out of Zundel's 1988 conviction for publishing material denying the Holocaust. One of the conditions of his release was that he not publish or speak about the Holocaust. Zundel is appealing both his conviction and the bail terms to the Supreme Court of Canada, which will hear the case Dec. 10.

Jim Blacklock, senior Crown counsel in the Zundel case, said he could not comment on the Congress letter, since the bail question is before the Supreme Court. He said the Crown was aware of the legal proceedings in Germany.

News reports from Europe indicate that the Madrid civil government recently banned a lecture by Zundel and SS officer Leon Degrelle. The two were expected to deny the Holocaust, the reports say.

Zundel was also part of a group turned

Ernst Zundel

away from a planned rally that was to pay homage to the Nazi Condor Legion, which fought for the fascists in the 1936-39 Spanish Civil War.

Freudereich, who has been following the Zundel case, said *Suddeutsche Zeitung* and the department of justice in Munich have each received at least 120 cards and letters saying, "Free Ernst Zundel."

The mailings seem to be part of a concerted international campaign on Zundel's behalf since they originate in Canada, Austria, South Africa, France, Belgium and the United States, he said.

In a telephone interview, Freudereich told *The CJN* the charges against Zundel stem from the distribution of Holocaust-denial videos and "Letters to Germania," the female symbol of Germany.

The videos include scenes of Fred Leuchter examining the gas chambers in Auschwitz, he added. Leuchter was a witness called by Zundel at his 1988 trial in Toronto.

Agency targets intermarried Jews

By
MAURICE LUCOW

VANCOUVER —

The Jewish Family Service Agency (JFSA) of Vancouver has launched a program to "respond to the needs of intermarried Jews, within the context of our Jewish value system."

In an article in *Federation*, the official organ of the Jewish Federation of Greater Vancouver, Marilee Sigal, a family therapist with the JFSA, says that for most Jews here, Jewish lifestyle is more secular than religious, and that for many, marrying an Orthodox Jew would be more foreign than marrying a gentile.

Because of the extent of intermarriage in the Vancouver area, "we simply do not have the power to stop what is the result of a changing social structure," says the article. "Condoning intermarriage is not the issue."

In response, JFSA has embarked on a program "designed to strengthen Jewish identity in individuals, families and in the larger Jewish community."

The program includes raising a child as a Jew, and will explore Jewish male and female stereotypes "that keep Jewish singles apart, in an effort to tickle our Jewish consciousness." All programs are open to singles, marrieds and intermarrieds.

There will also be specific programs covering intermarriage issues: for parents and grandparents of intermarrieds; for children of intermarried parents; how to deal with "the December dilemma" when one spouse has converted.

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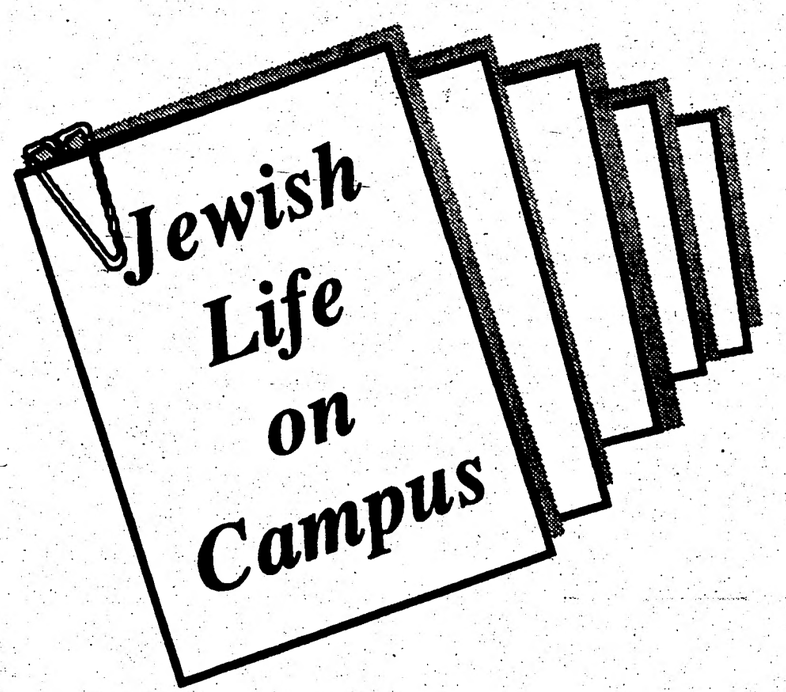


Queen's Hillel House.

Kingston historic site utilized by Queen's Jewish students

KINGSTON —

"A lot of (Jewish) parents don't want their kids to go to Queen's because they think there are no Jewish students there," says Elisa Udaskin, president of Queen's University's Hillel, a group with about 150 paid-up members and the distinction of having the oldest Hillel house in Canada.

Otterburn House, which once belonged to a law partner of Sir John A. Macdonald, was offered to the students in 1974 by Kingston's Beth Israel Congregation, when the original Hillel House, acquired in 1945, was sold. Beth Israel owns Otterburn House, which is adjacent to the synagogue, a short distance from campus.

Last year the house, a local historic site, was renovated inside and out with funding from the municipal government and the local Jewish community.

During the renovations, Hillel programs were run elsewhere on campus and at Beth Israel. Now that the renovations are complete ("It's beautiful," says Udaskin), Hillel is using the house to full advantage.

The house is now open on Sunday afternoons as a drop-in centre, and it is also the site of most of Hillel's programming.

A recent Shabbat dinner (more of which are planned) had an unprecedented attendance of 55 people.

Programming also includes bagel brunches, speakers and social events.

"We try to be more cultural than political," says Udaskin, although Hillel is involved in talks with Palestinian students on campus, which came about at the suggestion of a "neutral" (non-Jewish, non-Arab) professor.

Some of the Jewish students prefer not to get involved in such political issues, and Udaskin wants to stress that there is no pressure to do so. Hillel is a resource for all Jewish students, political or apolitical, observant or not.

Udaskin mentioned that it is quite possible to be observant in Kingston. Kosher food can be brought in from Toronto, and Beth Israel is an Orthodox synagogue.

The Jewish community in Kingston is very supportive to the students, says Udaskin. This year, for example, on the High Holidays, arrangements were made for all Jewish students who requested to have a home to go to for dinner.

Hillel also serves as a resource for students who have to deal with anti-Semitic incidents or anything "that makes them feel uncomfortable about being Jewish," says Udaskin. Anti-Semitism is not a major problem on campus, she says, although she recently went to the principal of the university, along with the campus race relations advisor and another Hillel executive member, over an incident that she said "wasn't severe, but we don't take anything lightly." She was very satisfied with the way the incident was handled.

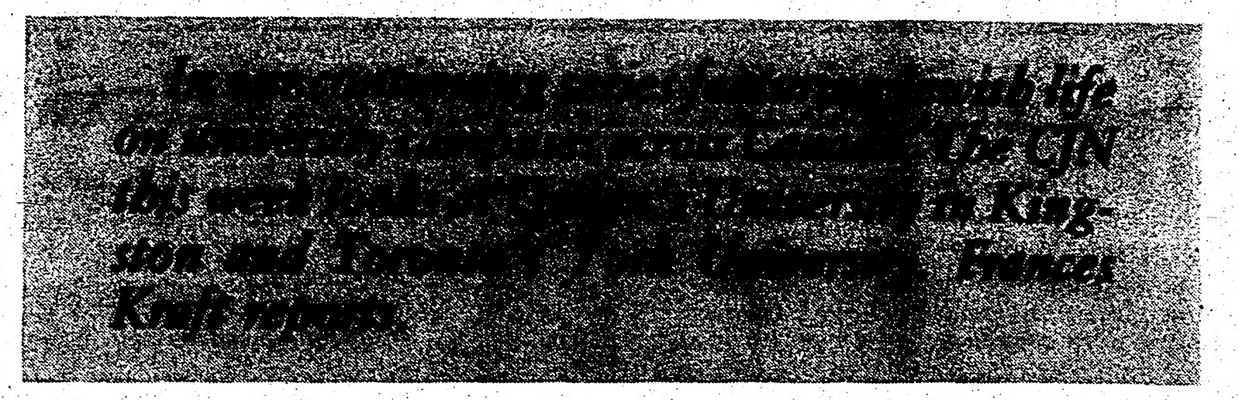
Hillel has become involved in an interfaith council that was established on campus last year by campus chaplain Reverend Brian Yealland. "We were very disappointed that school started on Rosh Hashanah this year," said Udaskin. She brought a calendar to one of the interfaith council meetings "so that they can be sensitive to our needs." She has also arranged to have matzah in the cafeteria this year during Pesach.

"Our main problem," said Udaskin, "is making everybody else aware (of Jewish students' needs). A lot of students are from small towns and have never seen a Jewish student before. It's really important for us to educate everybody and let them know who we are.

"Whenever there's something going on at Queen's, we have a booth with our banner. We make sure we take part in everything Queen's does."

It's definitely a high-spirited, close school, says Udaskin, and it's a lot of fun being Jewish there too.

Elisa Udaskin and Rachel Naiman prepare for Shabbat dinner at Queen's Hillel.



JSF helping students feel at home at York U.

TORONTO —

Claire Sookman, executive director of York University's Jewish Students' Federation(JSF), wants to correct a "deadly wrong" perception that some people have. The JSF isn't there just to provide programming, she says. "If we're [just] doing that, we're wasting our time."

Sookman views the 3,000-plus Jewish students at York, a campus of 35,000 to 40,000 students, as "our [future community] leaders" and future UJA givers. JSF's role is to see that they don't "get lost in the cracks."

All Jewish students are welcome at the JSF premises on the fourth floor of the Student Centre, whether or not they want to become involved. Tracy Rain, student fundraising co-ordinator, only wanted a place to eat her lunch when she began going to JSF. The Holocaust Memorial Week program "got me," she said.

Rain is now busy planning activities such as regular bingo games and an art auction scheduled for late winter. "We are taking more responsibility [for our own fundraising]," says Sookman. JSF is funded mainly by the Jewish Federation of Greater Toronto, but "we understand that the community has limited resources," Sookman says.

Canadian Friends of the Hebrew University of Jerusalem recently donated a VCR and a camcorder to JSF, Sookman told *The CJN*. "We're thrilled that people recognize the importance of JSF." The group is a registered charitable organization.

"I can't overemphasize enough," says program director Menahem Neuer, "how important it is for students to feel at home here." Sookman, Neuer and the eight members of the student executive make a point of introducing themselves to first-timers and showing them around the offices.

"There's always something that [students] will be interested in," says Ingrid Holland, co-chairman of the social committee.

Programming is varied, ranging from the usual lectures and social events to special programs designed to meet specific needs. "Nothing's impossible," says Holland, speaking of how open JSF is to new ideas. Last year, for example, a support group was formed for students who were becoming more observant, once the need was made known.

At the other end of the religious spectrum, cults are "a serious problem" at York University, says Sookman. Many students are "searching," says MBA/LLB student Benny Traurig, religious affairs chairman. "The sooner we can get to them," he says , "the sooner they won't be enticed by cheap substitutes."

Interdating is also an issue, especially because York is "the most multicultural university in Canada," according to Neuer.

Shortly before *The CJN* went to press, Sookman called to report that two students who met at JSF in September, Erika Spivak and Marc Bookbinder, just became engaged, also at JSF.

Celebrating Israel Week at York University last January.

JSF provides opportunities for religious expression, ranging from a little sign above the mezuzah that reads, "Kiss me, I'm Jewish," to regular morning minyans.

The main focus of JSF is student involvement. The power has shifted to students in recent years, said Yael Keren, a recent York graduate and president of JSF's advisory board, remembering how different things were when she entered university five years ago. Today JSF is a student-run organization, and the staff serve more as facilitators, says Sookman.

JSF is carefully nurturing student leadership. A leadership development course is planned for January, and each committee member is responsible for training other students to take over.

* * *

York University's Osgoode Hall Law School, with a high proportion of Jewish students (200 to 250 out of about 1,000 students), has two of its own Jewish student groups.

The Jewish Students' Association is a self-funded organization which plans educational, social and cultural events. Its major fundraiser is its annual "Law Bash," which attracts about 1,000 students at $8 to $10 a ticket. Last year Operation Exodus received "a few thousand dollars" from the group, said its president, Shlomo Lebowitz.

They also contribute to the Canadian Jewish Law Students' Association, whose branch at Osgoode is its largest one. The CJLSA was formed four years ago and is funded by B'nai Brith.

The JSF student executive are (from left) Lawrence Mosselson, Ingrid Holland, Mike Friedman, Revi Korchmalnik, Richard Able, Tracy Rain and Joey Felsen. Absent are Jon Zion and Benny Traurig.

HERE COME THE BRIDES

Twenty-eight Russian couples were married in a special ceremony organized by the Chabad movement in Kyriat Malachei on Nov. 3. The new immigrants, the oldest of whom was 60, had previously been married in civil ceremonies in the U.S.S.R. They wanted to be remarried according to Jewish tradition under a chuppah .[IPPA photo]

UN choice worries Israel

UNITED NATIONS (JPFS/JTA) — Israeli prime minister Yitzhak Shamir expressed concern late last week at the appointment of Egyptian deputy prime minister Boutros Boutros Ghali as UN secretary general.

"Israel's standing at the UN is not known as one of the brightest, and this choice adds to this," Shamir told Israel Television.

In Jerusalem, Israeli diplomats said Saturday night they were embarrassed that Shamir has so far refused to congratulate Boutros Ghali on his selection.

On Nov. 21, the UN Security Council chose Boutros Ghali to be its sixth secretary general, replacing Javier Perez de Cuellar of Peru, who is due to retire at the end of December.

Boutros Ghali defended his appointment, telling a French newspaper, "I have a reputation for being objective. But it is up to individual states to pursue their dialogue . . . It doesn't depend on me." The interview, conducted in Frankfurt, Germany, appeared in Sunday's *Le Journal du Dimanche.*

Asked if being an Arab would be a handicap or an advantage in bringing about peace between Israel and its Arab neighbors, Boutros Ghali said: "I think, of course, that it's an advantage."

Israel's UN mission issued a one-line statement saying, "We congratulate Dr. Boutros Ghali on his election and we will co-operate with him when he takes office."

But Boutros Ghali's selection provoked concern among Jewish leaders about his ability to be impartial in the role of secretary general, in light of reports that he intends to give priority to resolving the situation in the Middle East.

Of particular concern, they said, were Boutros Ghali's recent statements opposing efforts to repeal the 1975 UN resolution equating Zionism with racism.

The effort to repeal the resolution would be a test of Boutros Ghali's ability to serve as an honest broker in his position, said Malcolm Hoenlein, director of the Conference of Presidents of Major American Jewish Organizations.

"His responsibility here is to be an objective and fair player, and we trust that is going to be the case," Hoenlein said. "One way for him to demonstrate his readiness to pursue that is to come out for a repeal of 'Zionism-racism,' as did his predecessor."

But other UN observers said Boutros Ghali's election did not bode well for a speedy repeal of the resolution. They noted there was enough support in the General Assembly to repeal the resolution by a "comfortable majority," but Egypt was leading Arab opposition to the move and was threatening to derail the repeal through procedural manoeuvring.

Boutros Ghali was born in 1922 to a family of Coptic Christians with a strong tradition of government service. He earned a law degree at Cairo University and was a Fulbright fellow at Columbia.

He met his wife Leah Nadlar, the daughter of Romanian Jews, while earning a doctorate in international law in Paris. She later converted to Christianity.

Boutros Ghali taught international law at Cairo University for 30 years, heading its political science department when he was tapped by Anwar Sadat to join the Egyptian cabinet in 1977.

Three weeks later Boutros Ghali accompanied Sadat on his flight to Jerusalem. After the visit, Boutros Ghali remained intimately involved in the peace process, through the Camp David talks and the signing of the peace treaty.

And it is Boutros Ghali who is credited with coining the phrase "cold peace" to describe Egypt's relations with Israel, which, since the outbreak of the Lebanon war in 1982, never reached the level of full normalization called for at Camp David.

Boutros Ghali has kept the Palestinian problem high on his public agenda with the Israelis, leading some in Jerusalem to dub him "the bad man," even as this year he hosted Israeli Foreign Minister David Levy and a coterie of junior Likud Knesset members.

But Egypt's fundamentalist, and anti-Israel, opposition press likes him less.

"In the office of the UN secretary general your loyalties and obligations to your homeland vanish," he assured the Israeli daily *Yediot Achronot.*

It remains to be seen how the presence of an Egyptian secretary general — together with a Saudi in the more ceremonial role of president of the General Assembly — will affect the UN's response to the current peace process, in which both countries are playing an active role.

And there will be an awareness that it was Secretary General Dag Hammarskjold, acting at the request of Egyptian President Gamal Abdel Nasser, who withdrew UN observers from the Straits of Tiran in May 1967, propelling the atmosphere of hostilities that led to the Six Day War. As Secretary General, Boutros Ghali would be responsible for UN forces in Lebanon and on the Syrian border.

"The election places a great responsibility on Egypt to demonstrate that it will adopt an even-handed policy toward the Mideast," said Harris Schoenberg, director of UN affairs for B'nai B'rith International.

Drastic action urged to help jobless

JERUSALEM (JTA) — As hundreds of jobless demonstrated Sunday outside the Prime Minister's Office, the Israeli Cabinet heard alarming reports about the rapid rise of unemployment in Israel and the consequences it is already having for aliyah.

Menahem Porush, the deputy minister of labor and welfare, urged the government to take drastic measures immediately or face record unemployment of 250,000 next year.

Porush told the Cabinet that he has reports of children scavenging for food in garbage cans and children "chewing nylon sheets instead of food" in the development town of Netivot in southern Israel.

But by the end of a six-hour session devoted to the unemployment problem, the Cabinet had agreed to only one of several corrective measures proposed by the deputy minister — doubling the number of persons eligible for vocational retraining.

It will be raised from 60,000 to 120,000. But that is unlikely to have an impact, considering that only 40,000 trainees have taken advantage of the program to date.

Absorption Minister Yitzhak Peretz said rising unemployment was responsible for the sharp drop in immigration, which fell from a high of 20,500 in June to the some 7,000 to 8,000 expected this month.

Unemployment is now running at an annual rate of about 11 percent.

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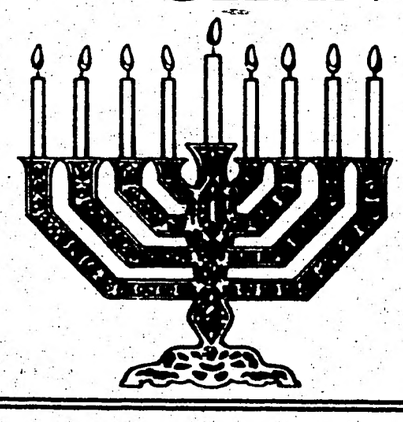

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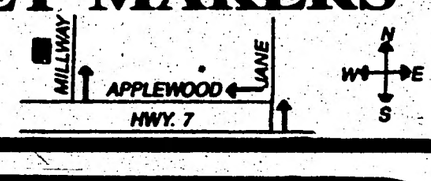

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World

50 Years Ago ...a look back

NAZIS EXECUTE JEWS IN KIEV
SOMEWHERE IN EUROPE, Nov. 14, 1941 (JTA) —

Fifty-two thousand Jews, including men, women and children, were systematically and methodically put to death in Kiev following the Nazi occupation of the Ukrainian capital.

The details available here establish that the victims did not lose their lives as the result of a mob pogrom, but a systematic, merciless execution carried out in accordance with the cold-blooded Nazi policy of Jewish extermination. Similar measures, though on a smaller scale, have been taken in other conquered towns.

* * *

JEWISH GHETTOS DESCRIBED —
NEW YORK, Nov. 27, 1941 (JTA) —

Articles describing the hardships of Jews in the crowded, unsanitary ghettos of Poland feature in the current issue of the *Polish Review*, the official organ of the Polish Information Centre here.

The weekly reprints pictures of the Warsaw ghetto taken from the *Berliner Illustrierte Zeitung*, showing a wooden bridge erected between two streets in the ghetto so that Jews in passing from one to the other will be prevented from traversing a non-ghetto street which cuts between the two. Also reproduced is a photograph of a door to the Warsaw ghetto on which is attached a large placard stating: "Typhoid Fever — Entrance and Exit forbidden." Still another illustration shows the front page of an illegal Yiddish paper published in the ghetto. On the page is a drawing of the hand of a Jew clasping the hand of a Pole through the ghetto wall.

The Polish publication reveals that the Nazi press is even seeking to arouse dissension among the Jews themselves.

Another photograph on the same theme shows a group of Jews conversing as they leave their home. Nearby stands a Jewish policeman who is smiling at an old Jew dying in agony on the steps of the house.

* * *

JEWS DEPORTED FROM VIENNA
LISBON, Oct., 1941 (JTA) —

More than 5,000 Vienna Jews, including aged and ill, were deported to Poland in five groups over a period of 10 days amid scenes of brutality comparing with the worst chapters in the history of Vienna's Jewry since the Anschluss, according to authoritative information reaching here.

Orders for transportation of the Jews were announced by the Central Office for Jewish Emigration, which is a branch of the Gestapo housed in the Rothschild Palace on Prinz Eugenstrasse. This office has a complete list of all Jews in Vienna and selected 8,000 for shipment to Poland. Apparently the deportations to Poland were carried out throughout the Reich on a "quota" system, each city being given a specified total.

The selected victims received printed cards giving them four days' notice to appear at Kasteletz School with a maximum of 50 kilos of luggage and 100 marks in cash. The notices created the greatest panic and depression and resulted in a veritable wave of suicides among the recipients. The exact total of suicides is not known but scores were reported, resulting in roundups throughout the city and vicinity by the SS men.

More than 1,200 were jammed in the Kasteletz School awaiting the first shipment to Poland. Guarded by SS men all received an indelible stamp on their wrist, marking them as deportees as an added precaution in the event of escape. After nightfall they were herded into open trucks, being packed so tightly that they couldn't move, and taken to the railroad station.

Nightmare conditions prevailed on the trains, in which the deportees were jammed so tightly that they had to stand for the entire journey of several days and nights to Lodz, which apparently was the reception centre.

* * *

MASS EXECUTION OF JEWS IN ODESSA
LONDON, Nov. 13, 1941 (JTA) —

The mass-execution of 25,000 Jews in Odessa by Romanian troops was reported today in a British radio broadcast.

The report said that after 220 Romanian soldiers were killed by a Soviet time bomb, 25,000 Jews in Odessa, including women and children, were herded into military barracks and mowed down by squads of Romanian machine-gunners. The barracks were then set on fire. The British radio termed the massacre as "one of the biggest mass executions in history."

Black, Jewish conflicts on university campuses

NEW YORK (JTA) —

University campuses are the new battlegrounds for conflicts between blacks and Jews, proving havens for revisionist academicians and platforms for outside radicals' views, according to the author of an upcoming book on the black-Jewish relationship.

Student-council funds have paid as much as $10,000 to host Black Muslim leader Louis Farrakhan and others in "a parade of racial extremists," according to Dr. Murray Friedman, author of a book with the working title *African-Americans and Jews; What Went Wrong*, to be published next fall by *The Free Press*.

Friedman noted that the current roster of speakers addressing student groups across the country include Dr. Leonard Jeffries, director of the African-American studies department at City College of New York; former civil rights activist Stokely Carmichael, who is now known as Kwame Ture; "neighborhood rabble-rouser" Al Sharpton; and "Professor" Griff of the rap group *Public Enemy*.

Friedman also cited David Levering Lewis, a black historian who has described the black-Jewish relationship, in essays in historical journals, as "an apparent rather than real soul fellowship that was minimally beneficial to the Afro-Americans."

He has also written of the "caginess" of the Jews, who, through the use of "intelligence, money and influence tried to fight anti-Semitism by remote control," Friedman said.

Harold Cruse, now professor emeritus of Afro-American studies at the University of Michigan, is "very virulently anti-Semitic and has a strong anti-Israel thrust," Friedman said.

He is "the patriarch of the revisionist movement as it relates to black-Jewish history," he said.

Friedman also noted that included in the ranks of black-Jewish revisionists are a number of "white Marxists coming from a left-nationalist perspective."

These campus speakers and scholars "stir up hatred for Jews and the State of Israel and destroy the partnership that has existed between blacks and Jews," said Friedman, who serves as the American Jewish Committee's Middle Atlantic States director and was a vice chair of the United States Civil Rights Commission during the Reagan administration.

"Black intellectuals are challenging old dogmas and strategies and some are creating the emerging overt bigotry," Friedman said, adding that they are "clearly creating additional strains."

Campuses are particularly conducive to these messages, said Friedman, because "the black condition had worsened, and the campus elements of the black intelligentsia were especially upset about the deteriorating condition in black America."

Students in particular "are being targeted for some of this political and ideological garbage that is passed off as scholarly research," according to Friedman. "A central theme of their argument is that Israel is an outpost of Western imperialism in the Middle East, a counterpart of Jewish 'exploitation' in black ghettos."

In an effort to counter some of the recent black-Jewish campus problems, the American Jewish Committee, in concert with the Washington-based Joint Center on Political and Economic Studies, a black think tank, is offering to send teams composed of a black and a Jew to any campus that requests it.

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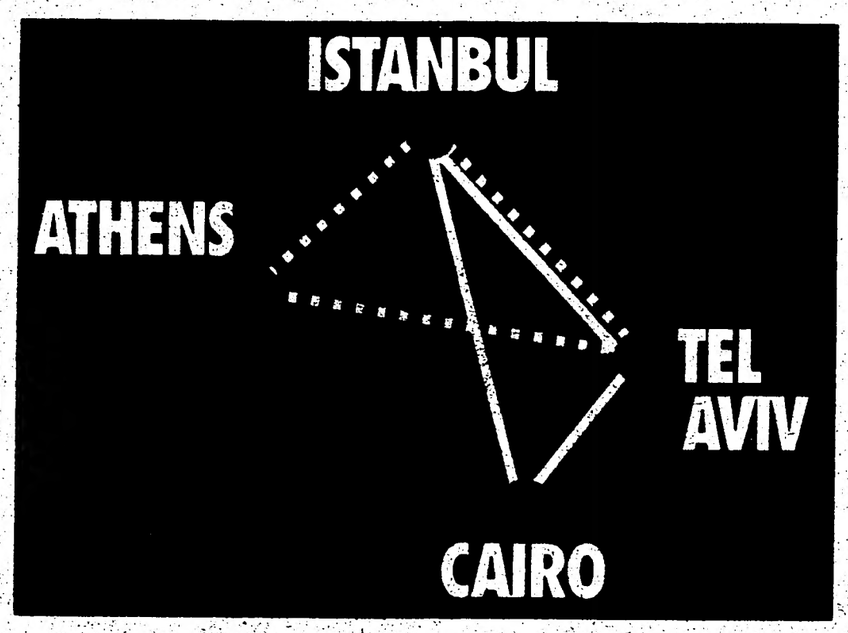

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Around The World

The News In Brief

Yeshiva students get aid

JERUSALEM — Some 30,000 married yeshiva students will receive government subsidies during the coming year, according to the 1992 state budget proposal. This is a 30 percent rise over the current year, MKs Haim Oron (Mapam) and Avraham Shohat (Labor) reported.

The number of married yeshiva students receiving government subsidies has risen from 11,000 in 1985, to 23,000 this year.

Aside from the budgetary issues involved, Oron and Shohat emphasized that most of these students will receive a draft deferment, and will end up never serving in the Israel Defence Force, or only serving for a short period.

* * *

40,000 jobs needed

JERUSALEM — Israel will face a shortfall of 40,000 jobs for new immigrants by the end of the year, and some 110,000 by the end of 1992, according to a senior absorption ministry official.

Uzi Gdor said the Treasury has budgeted funds for the Education Ministry to train 5,000 teachers, for the Health Ministry to train 700 doctors for schools, and for the Tourism Ministry to train 3,000 hotel workers. But in each of these cases, the money has not been used.

Meanwhile, Jewish Agency head Simcha Dinitz told the World Zionist Organization's Zionist executive that the daily immigration rate from the Soviet Union has decreased slightly because of unemployment here. He said that 4,400 immigrants have arrived since the beginning of the month, compared to 9,800 in both September and October. He predicted an increase to 9,000 to 10,000 by the end of November.

* * *

Child abuse cases

JERUSALEM — In the first 11 months of 1991, the police opened 189 files on family violence against children, and another 30 on sexual abuse, including incest, the Knesset labor and social affairs committee has learned.

Chairman Ora Namir (Labor) complained that it often takes as long as two months for the police to find a social worker with the time to look into a child abuse case. She warned that children can suffer grave physical and mental harm, or even lose their lives, because the welfare authorities do not intervene rapidly enough, even when the police are prompt in their investigation.

She criticized the law under which police require the approval of a social worker before completing a file into family violence.

Namir said that an increasing number of child abuse cases are linked to the father's unemployment.

Ora Namir (left) with another party member.

* * *

Narkiss to U.S.

JERUSALEM — Uzi Narkiss, since 1982 the head of the World Zionist Organization's information department here, will be transferred to the United States to head the WZO and Jewish Agency operation in North America.

Narkiss will replace Amira Dotan, who is completing a three-year tour of duty there.

Narkiss' duties in Jerusalem will be assumed temporarily by WZO chairman Simcha Dinitz, who will hold the information portfolio until the Zionist Congress in June, when a new director will be appointed.

Narkiss will continue to serve as a member of the Zionist Executive during his North American mission, a position he has held since 1982.

* * *

Jewish agency takes flak

JERUSALEM — A Jewish Agency plan to settle Soviet olim in farm communities deep in the Negev has run into heavy flak from the Soviet Jewish Forum, an immigrants advocacy group headed by Nathan Sharansky.

Absolutely "irrelevant" to the professional needs of Soviet olim, a Forum spokesman declared in reaction to the Agency's announcement that it will build four rural settlements in the Negev, primarily for Soviet immigrants.

"Soviet newcomers will be wherever jobs are available, but few are interested in becoming farmers and how many can be employed growing tomatoes?" the spokesman asked.

"Instead of creating struggling communities, Israel should be building factories, hi-tech industries and scientific think tanks to harness unique Soviet professional skills and brainpower for the country's economic growth," he declared.

* * *

Nazi files to be opened

NEW YORK — The president of Argentina has promised to provide Jewish researchers with access to all files on Nazi leaders who found refuge in Argentina.

He denied charges that his country is hiding secret files on Martin Bormann, Adolf Hitler's deputy, whose postwar fate is a matter among dispute by Holocaust scholars.

Meeting with Jewish organizational leaders, President Carlos Saul Menem said he will continue raising the plight of Syrian Jewry in discussions with Syrian President Hafez Assad. Menem, who is of Syrian descent, said he raised the matter in meetings with the leaders of Egypt and Tunisia.

Menem was praised by the Jewish leaders for his actions in the two years since he took office. During that time, he has passed anti-discrimination legislation, banned neo-Nazi marches, intervened for Israeli servicemen missing in action and become the first Argentine head of state to visit Israel.

* * *

Right, left join ranks

JERUSALEM — Knesset members from the left and right sides of the political spectrum were in rare accord last week when they introduced an amendment affording Israel's secular students "equal protection and opportunities" to those enjoyed by religious students.

The amendment, "designed to protect the secular education system," was initiated by Hemdat, the Council of Freedom of Science, Religion and Culture in Israel.

According to Hemdat, the need to protect secular students arose when the National Religious Party's Zevulun Hammer became minister of education.

Hemdat referred to Hammer as "a religious Orthodox minister who aspires to spread religious values throughout the education system."

* * *

Police chief apologizes

JERUSALEM — Jerusalem police may have felt like Keystone Kops, but it was their chief, Commander Haim Albaldes, who had to eat crow last week before local Muslim religious leaders.

The police raided the offices of the Muslim Religious Court on Saladin Street, the main thoroughfare of Arab East Jerusalem, in search of documents that would confirm intelligence reports of imminent and dangerous hostile activities in the Holy City.

Where there is sufficient reason to suspect that violence is imminent, Israeli police may break into private premises without warning and without a search warrant.

The cops broke in, searched and left empty-handed. The supposed evidence was nowhere to be found. The documents they seized were legitimate and in good order.

Albaldes apologized before the Muslim Court on behalf of the department.

* * *

Group helps children

TEL AVIV — With social workers estimating there are more than 500 malnourished 5- and 6-year-olds in the city, the non-profit Hand in Hand organization has stepped in to provide meals for 50 of the neediest.

Last year, Hand in Hand established "warm houses" in Jaffa and the Florentine neighborhood. President and founder Shelly Hoshen is working to establish a third facility for neglected children in the Yemenite Quarter.

Social workers have enrolled 50 children whose parents have a background of violence and drug abuse in the warm houses.

The facilities provide children with two hot meals daily, supervised play and a caring environment.

But giving these children a safe place is not easy. Staff at the Jaffa centre have to clear the playground every morning of needles left at night by neighborhood junkies.

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A Roman Catholic view

Eugene Fisher

In 1965, the Second Vatican Council issued Nostre Aetate, a document which absolved Jews for responsibility in the crucifixion of Jesus and which called for improved relations between the Roman Catholic Church and the Jewish people. Since then, Christian-Jewish dialogue groups have met often to discuss a variety of issues and to address points of friction that have arisen. Dr. Eugene Fisher, director of Catholic-Jewish relations for the National Conference of Catholic Bishops in the United States, visited Holy Blossom Temple in Toronto recently where he discussed the "new partnership" between Catholics and Jews in the wake of Nostre Aetate. Dr. Fisher is one of eight consultors to the Vatican Commission for Religious Relations with the Jews. CJN reporter Paul Lungen spoke with him during his visit.

CJN: *Could you describe the progress of Christian-Jewish dialogue in the last few years?*

Fisher: Since the Second Vatican Council there has been a remarkable change in the attitude and teaching of the Catholic church about Jews and Judaism. There have been a number of studies on changes in teachings in the classroom that show that.

There has also been a remarkable network of Christian-Jewish dialogue groups springing up in North America and also around the world. It's most intense here in the United States and Canada because the largest Jewish community in the world is here, with a deep institutional structure to it. That enables it to hold up its end.

Europe has a lot of Christian depth and very few Jews left after the Holocaust. Israel is strong Jewishly but with very few Christians. So the leading edge of the dialogue tends to be in this part of the world. It has been for decades.

CJN: *What are the main topics discussed in these dialogue groups?*

Fisher: One can go from a theological discussion of covenants to [a study of] how both the Jewish people and the Christian people see themselves as chosen by the same God.

[They also discuss] the modern State of Israel, anti-Semitism in Eastern Europe, difficulties in our own communities and the joint creation of soup kitchens in many cities. Christians and Jews discuss what is of interest to the two communities — educational programs, Bible studies. The range is very extensive in both communities. We have not only ethereal, spiritual needs but also very concrete needs.

CJN: *Which organizations are leading the dialogue?*

Fisher: In terms of the Christian side it would be the Catholic Church. The Catholic bishops of both countries are very strong in the United States and Canada. But there's also what I call a trickle up effect. Quite often it's the local groups that lead the way and the rest of us follow.

Every 18 months to two years the National Workshop of Christian-Jewish Relations meets. It was started in 1973 by a group of women in Dayton, Ohio who created the first national Catholic-Jewish dialogue. After that it became Christian-Jewish as Protestants were invited in.

The workshop attracts about 1,000 people from 15-20 countries wherever it goes. It's a major forum for dialogue.

CJN: *Is this a conference held on a yearly basis?*

Fisher: Yes. The last one was in Chicago, last fall. The next one is going to be in Pittsburg on Nov. 13, 1992. If you want to know about the leading edge of Christian-Jewish relations in North America, that's the place to go.

CJN: *There are some people in the Jewish community who question the dialogue. They ask, why bother, what will be accomplished? How would you respond to that?*

Fisher: There's a whole range of questions. One is historical. The origins of Christianity are in the Jewish people. Which means Christianity is one of the great gifts of the Jewish people to the world. That should not be irrelevant to a Jewish understanding of Jewish history, I would argue.

Whatever else we strange folk did after that, that's who started us and that needs to be assessed honestly if one is to honestly understand Jewish history. One goes through all those centuries, and one realizes there has been a mutual enrichment in many ways. Christianity has continued to learn from Judaism, mostly denying that it was doing so in the process. But I would also argue that Judaism has continued to learn from the Christians among whom the Jewish people continued to live for centuries.

CJN: *What have they learned from each other?*

Fisher: A wide range of things. If you look at the classical early medieval style of the rabbinate and look at the modern style of what a rabbi does, there are many aspects to being a rabbi today — ministering, counseling — that seem to me to be reactions to requests from the Jewish people watching what Christian pastors and priests did for Christian populations.

The classical rabbi studied and when someone asked a question on Halachah, answered it. That was about it. Rabbis now do a lot more. I don't think that's been entirely negative in terms of the evolution of the rabbinate. One could debate that on internal Jewish grounds but everyone is perfectly free to pick and choose the elements one wants to incorporate. Certainly the Passover seder is taken from two earlier pagan feasts that were put together. The Scriptures are clear on that. That has always been the way. We've learned from each other. The first printed Talmud was printed by Italian Catholics.

The illustrations in the [Haggadahs] in that great, wonderful artistic tradition can be traced back to see who the Jewish illustrators learned from — they went to the Italian schools. In one of the classic texts of Maimonides, the section on love is illustrated with knights in shining armor. This chivalric notion of love, which is purely Christian, has nothing to do with Jewish tradition.

So the commissioning of Catholic artists to illuminate profound Jewish works shows that in the Italian peninsula there was a lot of back and forth and learning.

CJN: *What have Christians taken from Jews?*

Fisher: That's more known. The entire structure of the Christian liturgy, the sense of a cycle of seasons, the feasts, the spring feast of Passover, the Paschal feast which we call Easter. If you look at its structure, Easter comes from Genesis to Exodus to Isaiah. It's very similar to the readings and it runs right through to the New Testament.

The basic sense of the bread and wine comes from the Sabbath and seder meals. The readings of Scripture interspersed with comments and Haftorah [form the basis of the] structure of the Christian eucharist. As the first generation of Christians were Jews, that's the way they prayed. And that's how they interpreted the Christ event.

The liturgical cycle with both agricultural and historical feasts tells us the history of salvation. It tells us the story of the people and celebrates the annual unfolding story of creation. It's purely Jewish. So our entire liturgical structure is Jewish. If you look at the New Testament, it reads intelligently only one way — as a Jewish book. It is not comprehensible outside the context of the Hebrew Scriptures and First Temple Judaism.

CJN: *How do you see the Jewish-Christian dialogue progressing? Is it going in any particular direction towards a particular goal?*

Fisher: The path of dialogue is first the elimination from Christian teaching of all the vestiges of the ancient Christian polemic against Judaism. The notion that one can define Christianity as good by saying it's better than Judaism is a fundamental heresy. One needs to understand that God chose the Jewish people irrevocably and eternally as Scripture says very clearly.

The Christian church as chosen by God needs to understand itself in dialogue with the Jewish people as God's chosen people. How Jews react to that is the business of your readers. But from our point of view, that's how we have to understand it, as a dialogue. That's very enriching but it means eliminating a lot of negative teachings about Jews and Judaism. It's a process that's under way but not yet complete.

CJN: *What is supposed to come from the other side?*

Fisher: At this stage, one thing would be a greater need for Jews to realize that a significant chunk of Christianity is seriously engaged in the enterprise of eliminating the ancient Christian polemics against Judaism. They should react to us in a cautious and prudent manner and not presume, as a lot of Jewish people do, I think, that what's going on in Catholic schools or Lutheran schools or Protestant schools is exactly the same as went on in 1940. That's not true.

So there should be a critical, serious look by Jews at what has gone on in the churches in the last half of the 20th century and not simply a presumption that it's all the same or that Christian motives are suspect, although sometimes they are.

CJN: *You mentioned eliminating polemics against the Jews. I guess there is a perception among some people that that is the goal at the higher levels of the church and its hierarchy but that it hasn't filtered down to the grass roots.*

Fisher: I've heard that. I question it. The surveys that have been taken, for example, of graduates from Catholic high schools in the United States, show that their attitudes are more positive toward an understanding of Jews and Judaism than those of the general population. You'll end up with more stereotypes about Jews and Judaism wandering around in your head [among those] attending public schools in the United States than [among those] attending Catholic schools. Catholic schools look at them and try to do something about them. Not with perfect effectiveness, but at least they realize that is something that needs to be done. So, I would say it's not just on the top.

In 1982 there was a survey of 400 typical Catholic educators in the United States and their attitudes to Jews and Judaism were remarkably positive. That reflects how they will teach. There have also been studies of textbooks and they're much more positive about Jews and Judaism than before the [Second Vatican Council]. Not perfect, but a whole lot better.

CJN: *Some incidents seem to cool Jewish attitudes to the church. For example, John Cardinal O'Connor said in May 1990, when Israeli settlers moved into Christian buildings in Jerusalem, that they're trying to throw Christians out of Jerusalem.*

Fisher: Cardinal O'Connor marched in all the early rallies for Soviet Jewry. He has a very strong record on Catholic-Jewish relations that needs to be acknowledged when he says something like that.

There he was in a sense speaking truth to power. [You are referring to the move into a Christian hospice] where they had to launder money through Panama. Obviously the Israeli government knew they were doing something very dreadfully wrong when they were involved laundering money to take over St. John's Hospice, a religiously-related building.

The first thing the so-called settlers did was put a Star of David over the insignia of the Greek Orthodox church, during Holy Week. This was how the Christian community was confronted with an act supported by the Israeli government against the express will of the owners of the building. So, how are Christians supposed to react to that? And should they not be told up front that this strikes Christians very seriously?

Dr. Eugene Fisher [Alron photo]

[Cont'd. on page 11]

A Roman Catholic view

[Cont'd. from page 10]

You have to realize that the minority there are the Christians and the power is the Israeli government. And the question is, is there an abuse of power? And the people who took it over were saying things like 'Christians have no right to live in Jerusalem, but we Jews do.'

Well, Christians have been there for 2,000 years and feel we do have a right to exist in Jerusalem. And that's what Cardinal O'Connor was affirming and I think he was right. And I think Jews need to hear that, that there is a two-sided relationship on some of these questions.

CJN: *What about Josef Cardinal Glemp, who employed traditional anti-Semitic stereotypes when Jews protested the Carmelite convent at Auschwitz?*

Fisher: That's an entirely different situation. There the equation shifts. You also have to remember that when Cardinal Glemp said what he said in 1989, Cardinal O'Connor was the first to condemn it, saying he was shocked and appalled and accused him of being absolutely wrong in what he said. Most of the fellow cardinals of the church, a good chunk, condemned Cardinal Glemp at the time. So there was a very strong outcry against Cardinal Glemp in the summer of 1989, stronger than the outcry in the Jewish community against the takeover of St. John's Hospice.

In between 1989 and today, a number of things happened which indicated that Cardinal Glemp was sincerely trying to rectify the problem. In January of this year, the Polish Bishops Conference, and he's the head of it, issued the strongest and best statement on Catholic-Jewish relations in the history of Polish Catholicism. It would not have happened without his very strong backing.

CJN: *What is church policy on proselytizing Jews?*

Fisher: In terms of proselytizing, a couple of things are clear. One is that the whole context on how to approach the Jewish people has to be in the context of the affirmation of religious liberty for Jews as a people and as individuals. Which means there should never be any pressure, overt or covert, psychological, economic or in any other way, on anybody to convert to Catholicism. That eliminates a lot of types of approaches from the past that had tragic outcomes.

There should be no organizations of any kind set up under church auspices dedicated to converting the Jewish people as such. That would inevitably lead to an infringement of religious freedom because of the massive numbers of Roman Catholics and the small number of Jews.

CJN: *A touchy issue for a lot of Jewish people is the church's attitude towards the State of Israel. Many Jews can't understand why the Vatican won't recognize Israel at a time when Israel's former Arab enemy, Egypt, negotiated a peace treaty and recognized Israel and other Arab states are sitting down and talking to Israel?*

Fisher: Well, what they will say is 'yes, of course we recognize the validity of the State of Israel.' In 1947 they supported the [UN] partition plan and therefore the framework within which the State of Israel finds its international legal foundation. The evidence for that is that the Latin American countries vote in a bloc. The Catholic countries' votes put that resolution over.

Look at the history, it's very interesting. The issue is not really recognition. The issue is the symbolic importance of an exchange of ambassadors, which the Vatican did not do in 1948 and has not done since with either Israel or Jordan.

They explain that by talking about boundaries, which is the West Bank and which gets into the city of Jerusalem. Most international lawyers will tell you that is not a resolved question under international law. So therefore they didn't want to exchange ambassadors with Israel or Jordan when Jordan had Jerusalem, until that's worked out.

They talk today about some international legal framework of guarantees for the religious rights of the communities there. Frankly, the St. John's Hospice thing hasn't helped. That's exactly the stuff they were worried about — that sort of shenanigans.

CJN: *There are Jewish people who feel that the reason the church won't recognize Israel is a theological one. The fact that there's a Jewish state, a Jewish return, a Jewish homeland does not fit into the Catholic view of where the Jewish people should be.*

Fisher: They keep arguing that, but no-one can point to where this mythical doctrine exists. It also doesn't explain the actions. There's an interesting book by an Israeli diplomat who goes through the negotiations and manoeuverings of the Vatican, the Holy See's secretary of state. He starts with [British General Edmund] Allenby's entry into Jerusalem in 1917, the first Christian force taking over Jerusalem in centuries, to today, and it shows very clearly what they have in mind. They've always wanted a stake. They wanted the British to recognize that the Vatican had a stake.

[The Vatican] wants its voice heard. The author goes through all of that and makes it clear that this isn't a theological problem. The Catholic church has no theological problem with a Jewish state in Israel. But they have an ancient claim that they want recognized.

They say that whoever has sovereignty, there are certain international legal principles embodied in binding international law that should prevail. You don't need a theological framework to explain what they've done.

They had no problems with the State of Israel in 1947. If they had a theological problem with a Jewish state in Israel, that would have been expressed in 1947 and they would have been able to [swing] some votes in the United Nations at that particular point in history. They didn't try.

It's tacit support and perhaps active support too, on the strength of the Catholic vote for the Jewish state. So I'm not impressed with those who would argue without justification that there is a theological reason. I'm not impressed by people who don't know Catholic teaching and who are not trained in it and are trying to tell me what the teaching of my own church is.

CJN: *Can you tell us why the Pope embraced PLO leader Yasser Arafat and met with Austrian President Kurt Waldheim?*

Fisher: Popes have met with all sorts of people. It does not confer moral approbation. The Pope has met with Communists, he's met with dictators who at that same time were slaughtering Catholics. It's a confusion of roles to presume that a meeting with the Pope presumes a papal moral approbation.

The Vatican put out a very precise communique saying the Pope was meeting Mr. Arafat as an individual Palestinian, as a representative of the Palestinian people and as a humanitarian gesture of support for the future of the Palestinian people, hoping that their difficulties be resolved. This did not mean to acknowledge any of the claims of the PLO.

With Waldheim, the Pope had visited Austria and there had been an invitation for a return visit. Austria is a very intensely Catholic country. It was about a year or so before the dissolution of the Communist empire. You're dealing with Austria, which is right in the middle of Eastern Europe. It was a very key time and place for a lot of things. Austria and Poland are countries through which Soviet Jews were leaving. There were a lot of large issues at stake.

The Austrian people under due process of democratic government elected Waldheim. . . There was the matter of the official, return state visit. For the Vatican to say 'no' to meeting Kurt Waldheim at that time would have been a statement of 'no' against the vote of the Austrian people and therefore against democracy in Austria. That is an entirely different reading of the situation than as seen in the Jewish community. . . [The Vatican's] point of view was closer to 'how could we not? We can't reject democracy.'

Yes the Pope shook hands with Waldheim and vice versa. But he was validly the head of state. The Pope is not in a position to judge his soul.

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Jewish bobby wins fight

LONDON (JTA) —

A Jewish police constable here who is religiously observant has won an agreement allowing him to not work on the Sabbath and Jewish holidays.

Although the decision applies to all religious and ethnic minorities, the deal struck between police attorneys and the Board of Deputy of British Jews represents a personal victory for Constable Nigel Brown of the Metropolitan London Police.

For two years, the father of four children fought Scotland Yard for changes in work rules that would allow swapping shifts, where possible, in order to meet religious obligations.

Still, he had been forced to work on the Sabbath. Brown, who wears a kipah and tzitzit, would put in his time but attempt in every way possible to minimize breaking religious law, he said. For example, he would not write a traffic ticket on Saturdays.

Once, when he was called to investigate a burglary in an Orthodox home on a Friday night and found the place in darkness, he amazed the owner by saying he also could not turn on the light.

For a time, Brown had been able to trade Saturday shifts with buddies for Sundays, Christmas and Easter duty. But that was stopped when a new superior took over.

Brown said he told himself, "I had to make a choice of giving up being an Orthodox Jew, leaving the force, or fighting."

It proved a difficult fight. Brown had initially been backed by the Police Federation, but it pulled out because his problem applied to only a minority of its members.

The Commission for Racial Equality filed a brief on his behalf, but withdrew it. Brown received offers of free legal support from Jewish solicitors and barristers.

Finally, the Board of Deputies of British Jews, which had been criticized for not taking a stand, began lobbying for an acceptable outcome. The president of the board, Judge Israel Finestein, worked behind the scenes.

Last week, the police attorneys asked for a meeting and an agreement was reached, avoiding prolonged litigation.

A

Very

Happy Chanukah

Faigie and Rubin Zimmerman

Shamir appeals for unity

[Cont'd. from page 1]

Likewise, Americans for Peace Now released an open letter to Shamir, signed by 235 rabbis from more than 75 cities, urging an immediate settlement freeze.

"Continued settlement activities are not only detrimental to the peace process, but also to the successful absorption of the new olim in Israel," said the letter, which was delivered to the Israeli Embassy in Washington.

But Shoshana Cardin, chairman of the Conference of Presidents of Major American Jewish Organizations, suggested that the CJF and rabbinic leadership may be more open to the idea of a settlement freeze and territorial compromise than the bulk of North American Jewry.

Cardin, who does a lot of public speaking to Jewish communities, said she rarely encounters calls from Jewish audiences for a settlement freeze. "I don't hear that when I travel," she said.

But she acknowledged that there are "differences of opinion" on that subject among Jews here and in Israel.

In his speech to the CJF leaders, Shamir restated his commitment to continuing the peace process begun in Madrid. "We are hungry for peace. We passionately desire it. Israel desperately needs it," he said.

But he also warned his listeners that "peace without security spells disaster for our state."

"Not everybody understands our security needs," the prime minister said. "We are often lectured by governments that would not themselves dream of relinquishing land acquired in war.

"Yet they tell us we should give up crucial areas gained in a defensive war, areas from which wars of annihilation were launched against us."

Shamir seemed to be trying to convince his Diaspora listeners that Israel needs to retain the territories, not for ideological reasons, but because of security considerations.

Recounting Israel's bitter experience with "invading Arab armies" in 1948, 1956, 1967 and 1973, Shamir emphasized that "Israel has never coveted territory," but taken land only in "wars of survival."

U.S. move snubs Israel

[Cont'd. from page 1]

But some critics, particularly on the left, say that the prime minister got what was coming to him. They maintain that the rebuff is Washington's revenge against Shamir for having repeatedly infuriated James Baker by establishing new settlements on the West Bank on the eve of the secretary of state's visits to Israel.

"The humiliation to which Shamir has been subjected is partially a result of the government's own policy of dragging out the negotiating process," said the head of the Knesset Labor faction Chaim Ramon, who called on the government to accept the U.S. invitation without conditions.

"The prime minister must have realized that this could happen the moment he decided to inflate the question of venue into a major issue," said MK Yair Tzaban of the left-wing Mapam party.

Labor MK Ezer Weizmann, a veteran of the Camp David talks, argued: "It's not important where we talk or with whom, but rather what we talk about. We negotiated our greatest peace accord at Camp David, and signed it in the garden of the White House in Washington."

But at the grassroots level, the American move unleashed a wave of sympathy for Shamir and indignation towards Washington. Open hotlines buzzed with irate callers incensed at what they saw as the humiliating blow dealt to Shamir.

"I don't want the negotiations to end, but I think we have to shock the United States, to remind them that this is not the way to play the role of an honest broker," said one caller.

Many felt resentful that after the restraint shown by Israel during the Gulf War, Washington now seems ungrateful. "First the loan guarantees, now this," said another caller. "I don't see what Israel has done to deserve this."

Newspaper editorials also lambasted Washington for its diplomatic blunder. "You don't have to be a fanatical chauvinist to have the sense that we were dealt a stinging insult by the Bush and Baker administration," wrote the mass circulation daily *Yediot Aharonot*. "This is a slap in the face that no one in Israel, regardless of political outlook, is ready to take without responding."

On the face of it, Shamir himself has responded calmly, denying that he was slighted by the administration and maintaining that there is no crisis in relations with the United States. "The peace talks will not end over this issue," he declared upon his return to Israel this week.

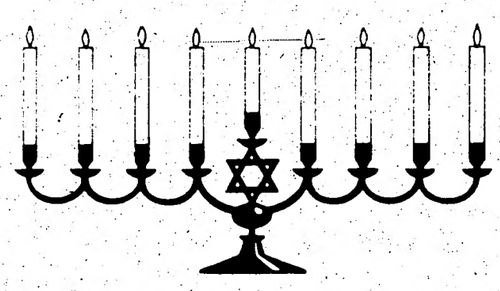
But in fact the prime minister's reaction — ignoring the deadline to respond to the invitation by Monday, and asking the United States to reconsider its choice of venue — is aimed at demonstrating to the administration that Israel will not automatically dance to the American tune. Shamir is also expected to try to attain a U.S. commitment to hold future negotiations in the region.

In Shamir's promise that the "talks will not break up over this issue," there is also a veiled threat: they may break up over another issue.

The widespread support for the prime minister over this incident has only reinforced Shamir's position. Riding on a wave of unprecedented popularity, he could play his last card at any time: calling early elections. That would grind the peace process to a halt for at least five months, and probably return him to power with a much stronger mandate than before — a scenario that Washington is unlikely to relish.

What Shamir seems to be saying between the lines is that if Washington tries to dictate terms to Israel on more substantive issues it may be faced with such a scenario.

Take Us Home For The Holidays



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Front Line

ANALYSIS

Holiday makes us aware of minority status

By
RUTH WISSE

Chanukah comes early this year, and there is nothing we can do about it. There is no sense pretending that Christmas comes late.

While the presence of a luakh, a Jewish calendar, can keep the inhabitants of a Jewish home apprised of Jewish time, including candlelighting time from Safed to Sydney, North American Jews know that theirs is not the dominant calendar of their society. Their constant need to adapt to the majority remains unmatched by any reciprocal adjustment of the majority to them. A few kindly Chanukah greetings in the media, however welcome, only confirm the season's more powerful message that one is living in a predominantly Christian society.

Chanukah makes Jews aware of their minority status more than any other festival or sacred day. Its proximity to Christmas, the most widely celebrated and religiously evocative holiday of the Christian year, forces a comparison in which the Jewish festival, however cheerful, is hardly likely to come out ahead. Some North American Jews are tempted to try to outdo the competition through lavish celebration with eight days of presents instead of one. In bygone days, some European Jews went in the opposite direction, celebrating Chanukah through such frivolous pastimes as gambling and cards, and simultaneously downplaying the importance of Christmas.

But Chanukah makes Jews aware of their minority status in more essential ways. Its purpose is to commemorate Jews who fought to maintain their national and religious life in the face of overwhelming odds. Every aspect of the Chanukah story emphasizes the courage that a minority must manifest in order to remain distinct from the dominant group. Its songs and symbols recall the faith and determination that Jews have to muster when their political and religious independence is fatally threatened.

Ruth R. Wisse

The Maccabees represent the possibility of military victory of the few over the many. A unit of brothers from the hill city of Modin incited a revolt against the entrenched armies of Antiochus Epiphanes and eventually managed to topple him. Religious redemption followed when the Temple is cleared of its idolatrous occupants and rededicated to Jewish worship.

The popular folk legend of Hannah and her seven sons is the spiritual equivalent of this military feat. Commanded by Antiochus Epiphanes to betray their faith by eating swine, each of Hannah's sons in turn defies the king and chooses martyrdom. Just as Mattathias, the proud Jewish father, raises a fighting band of sons to lead the Jews in armed rebellion, Hannah, the proud Jewish mother, counsels her youngest son to follow his brothers to death rather than submit the Jewish faith to degradation.

The symbol of Chanukah, the eight-branched menorah, raises to symbolic proportions this same image of strength in scarcity. The oil that once sufficed for only a single day is said to have burned miraculously for eight. So, too, the festival candles are meant to rekindle Jewish hopes and to keep them alive in the darkest of seasons. Those who fulfil the commandment of lighting the Chanukah lamp can attest to the extraordinary illumination of spirit its little lights often generate.

It seems that today the Jews are more minority than ever. A recent article in *Commentary* magazine (October 1991) cites the findings of demographer Sergio Dellal'ergola of the Hebrew University to show that there are far fewer Jews in the world today than there were in 1939 — a maximum of 13.8 million if one includes a million unidentified Jews in the Soviet Union. This makes one Jew for every 400 of today's roughly five billion inhabitants, or just a quarter of 1 percent of humanity: "certainly the smallest proportion of Jews to non-Jews since demography became a science. Possibly it is the smallest since Abraham's great-grandchildren went down to Egypt."

These statistics, which underscore the urgency of Chanukah, deserve a place at the celebration. Rather than kindle the lights and distribute the presents in a kind of "Jewish Christmas spirit." Jewish parents may want to ask themselves whether they have been setting the equivalent parental example of Matathias and Hannah, in the absence of such dangers as those two faced. Young Jews, especially, may decide whether they will have the stamina to persevere as a gritty minority once they go out on their own. In a society where the values of Jewish parents form the trendiest butt of satire, will they be too embarrassed to admit their connection with so vulnerable a tribe?

Jewish heroism is of a different kind today. Do Jews have the self-confidence to resist the temptation of intermarriage? Do they still have the energy and the desire to draw from their sources the inspiration for a sustained creative life? Perhaps above all, do they have the courage to withstand the propaganda of moral equivalence that is spread by the enemies of Israel who want to prove the Jews racist so that they can prove the Arabs righteous?

The distance from Christmas on the calendar this year is an opportunity to bring the holiday home to Jews. Certainly, the exigency of Chanukah has never seemed greater.

HUMOR

A Chanukah test for the kid in all of us

Ahh, Chanukah! It may come early this year, but it never really comes soon enough for our children — and for the Kid in All of Us. The problem is, most of us have been out of school for quite a while now, and we may well have forgotten some of the key aspects of this very joyous holiday. So here — in multiple choice form, so you won't panic — are some key questions about this happy holiday. The answers will be found on page 128 of *The Canadian Jewish News* just as soon as I can figure them out; don't hold your breath.

1. Chanukah is known as:
   a. The Festival of Lights.
   b. The Holiday of Re-dedication.
   c. The Jewish Christmas.
   d. The Yiddish Ramadan.
2. The heroes of the holiday of Chanukah lived in:
   a. Ancient Palestine.
   b. Ancient Israel.
   c. The Occupied Territories.
   d. The Liberated Territories.
   e. A three-floor walk-up in Jerusalem that would cost you an arm and a leg today.
3. The Jews of the time of the first Chanukah worshipped
   a. At the Holy Temple in Jerusalem.
   b. At a less holy temple about 10 miles west of Jerusalem.
   c. Wherever they could get High Holiday tickets.
   d. All the above.
4. Suddenly, a new, cruel leader (what else is new?) came to power in Syria, whose name was:
   a. Hafiz al-Assad.
   b. Yassir Arafat.
   c. Antiochus.
   d. Antisemite.
   e. Anti-body.
   f. Anti-everybody.
5. This evil leader abruptly commanded the Jews of his kingdom to:
   a. Eat pig.
   b. Eat at McDonald's.
   c. Eat everything on their plates.
   d. Become idol worshippers.
   e. Become idle.
6. There arose a brave elder among the Jewish people who helped to lead a revolt against the Syrians. His name was:
   a. Mattathias.
   b. Mattityahu.
   c. Matthew.
   d. Matt.
   e. Mud.
   f. His name would have been Mud if he'd lost.
7. This great man had sons by the names of:
   a. Groucho, Chico, Harpo, Zappo and Gummo.
   b. Huey, Dewey and Louie.
   c. Judah, and I'm not sure of the others.
8. The town where the heroic family lived was called:
   a. Modin.
   b. Shaker Heights.
   c. Crown Heights.
   d. Farfallen Heights.
   e. Thornhill.
   f. Markham.
9. Where did the Jews fight the Syrians?
   a. At Entebbe.
   b. At Netanya.
   c. On the streets.
   d. On the beaches.
   e. Now you know where Churchill stole all his best lines from.
10. After many long and agonizing battles, the Jews managed to defeat their oppressors. The final score of the war was:
    a. Maccabees 613, Syrian 0.
    b. Maccabees 11, Kings 1.
11. In order to purify the Holy Temple, the Jews had to:
    a. Get a good cleaning lady who would do floors.
    b. Get a good cleaning lady who would do walls and windows, too.
    c. Get rid of the chazar-fleisch.
12. The oil the Maccabees found was sufficient for only:
    a. One day.
    b. Seven days in Israel.
    c. Eight days in the Diaspora.
13. But there was a Great Miracle, as the oil used for re-sanctifying the Temple ended up lasting:
    a. Two weeks.
    b. Twelve days.
    c. Twelve days — but for you, eight days.
14. One of the great coincidences in all of history is that:
    a. Chanukah begins on the 25th day of the Hebrew month of Kislev.
    b. Christmas takes place on the 25th day of the Julian month of December.
    c. Mattiyahu had 25 sons in all.
15. Because Chanukah is considered such a joyous holiday, Jews are:
    a. Forbidden to eulogize the dead.
    b. Forbidden to fast.
    c. Forbidden to covet their neighbor's Christmas lights, especially since the concept was stolen from the Jewish holiday of Chanukah, anyway.
16. The special "Al-Hanissim" prayer is added to religious services and the Grace After Meals during the eight days of Chanukah. This translates as:
    a. "Thanks for the Miracles."
    b. "Thanks for the Memories."
    c. Yes, Bob Hope actually did entertain the Maccabean troops.
17. According to *Encyclopedia Judaica*, there were many communities in the Middle Ages where Jewish women were actually forbidden to work while the Chanukah lights were burning! This understandably led many rabbis of the era to:
    a. Move to another community that followed a different minhag.
    b. Push for a one- or two-day Chanukah.
    c. Use far less oil in their lamps.
    d. Use much shorter candles.
18. On Chanukah, Jews traditionally eat:
    a. Out.
    b. Latkes (potato pancakes), if Ashkenazi Jews.
    c. Sufganiyot (doughnuts), if Sephardi Jews.
    d. Baquettes (soft French challah), if Israeli Jews.
    e. Edible oil products, in honor of the oil used by the Maccabees in rededicating the Holy Temple.
19. A long-accepted tradition of Jews around the world is for the parent to give their children:
    a. Chanukah gelt (money), over the eight days of the holiday.
    b. Jewish guilt (often over money), over the 12 months until the next Chanukah.
20. One happy song that we usually sing on Chanukah is:
    a. "Silent Night."
    b. "Yerushalayim Shel Zahav."
    c. "Maoz Tzur."
    d. "I'm gonna wash those Syrians out of my hair."
21. On the holiday of Chanukah, millions of Jews all over the world:
    a. Spin the dreidel.
    b. Hang the mistletoe.
    c. Stuff the stocking.
    d. Decorate the tree.
    e. You really **have** been drifting away from the faith, haven't you? (Which was what the Maccabean revolt was all about, by the way.)

Allan Gould

Allan Gould is the author of 16 books, including one of original humor, The Unorthodox Book of Jewish Records and Lists, and his latest, What Did They Think Of The Jews?, a major anthology of what over 300 prominent non-Jews throughout history have said or written about our people.

Quotable quotes

'The Hebrews have done more to civilize men than any other nation. If I were an atheist and believed in blind fate, I should still believe that fate had ordained the Jews to be the most essential instrument for civilizating the nations.'

President John Adams, 1815

'We earnestly stretch out our hands to our Arab brethren in peace, but we have returned to Jerusalem, never to part from her again.'

Gen. Moshe Dayan, June 7, 1967

Editorial/Letters

The Canadian Jewish news

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The Duke phenomenon

The good news is that Edwin Edwards trounced David Duke in the Nov. 16 gubernatorial election in Louisiana. The bad news is that, in going down to defeat, Duke managed to win the allegiance of 39 percent of Louisiana's electorate. It is truly frightening that 701,000 voters cast their ballots for Duke — a man whose claims to have renounced his racist, neo-Nazi, anti-Semitic past ring hollow. Although he failed to make good on his prediction that he would edge out Edwards, Duke did capture 55 percent of the white vote. It is a disturbing omen, as is the statistic that 31 percent of Duke's supporters referred to the racial question as the the most important reason for backing him. A former grand wizard of the Ku Klux Klan and a neo-Nazi who downplays or dismisses the Holocaust, Duke pandered to white fears and resentment of blacks (and perhaps Jews), quotas, unemployment, the welfare system and corruption in government. Unfortunately, Edwards was not an ideal opponent. Apart from having been twice tried, and acquitted, on federal racketeering charges, he had an apparently well-earned reputation as a womanizer.

In the wake of this keenly watched election, Duke has emerged as a national figure in American politics, an icon of the white supremacist right. This sleazy trickster has several advantages. He is photogenic and glib, qualities that lend themselves to the mass media. And the divisive and reactionary message of coded hatred that he preaches appears to be widely shared or appreciated by a considerable number of Americans. Let us not forget that Duke received campaign contributions from 46 states, and that nearly half of the $1.3 million he raised came from outside Louisiana. Clearly, Duke has a national audience, and no one will be surprised if he decides to run for Congress or even the presidency.

"Right doesn't win every battle, but right always triumphs in the end," he said after conceding the race to Edwards. Duke was obviously blowing his own horn, but it would be facile to conclude that he is a spent force simply because he has lost an election.

The David Duke phenomenon is a worrisome development in U.S. politics. Less than 50 years after tens of thousands of Americans died to deliver Europe and the world from Nazism, an American neo-Nazi bigot has been launched on what may be a promising political career.

Where are the Children?

The publication this month of Herb Brin's new book *Where Are The Children?* (Jonathan David) and the opening in Toronto of Yaffa Eliach's photographic exhibit, We Were Children Just Like You, place in stark relief an aspect of the Holocaust which continues, within the context of the larger catastrophe, to tax the comprehension of humankind — namely, the murder of one and a half million Jewish children.

In his haunting dialogue with German educators, officials and spokesmen captured in his recent volume, Brin, editor of the Heritage chain of Jewish newspapers in California, keeps asking the same question about Hitler's war against Jewish children.

"We have the names of nobody who went through the gas chambers," he writes. "Nobody was put on trial. A million and a half children were manufactured to death by government. They went nameless and ageless to their deaths. Not one child was asked whether he pleads guilty. Where was the great judicial system of Germany?"

Eliach, author of *Hassidic Tales of the Holocaust* and now the editor and co-ordinator of a photographic exhibit called We Were Children Just Like You (on display at City Hall, North York, Ont. until Dec. 18) was a victim of that war.

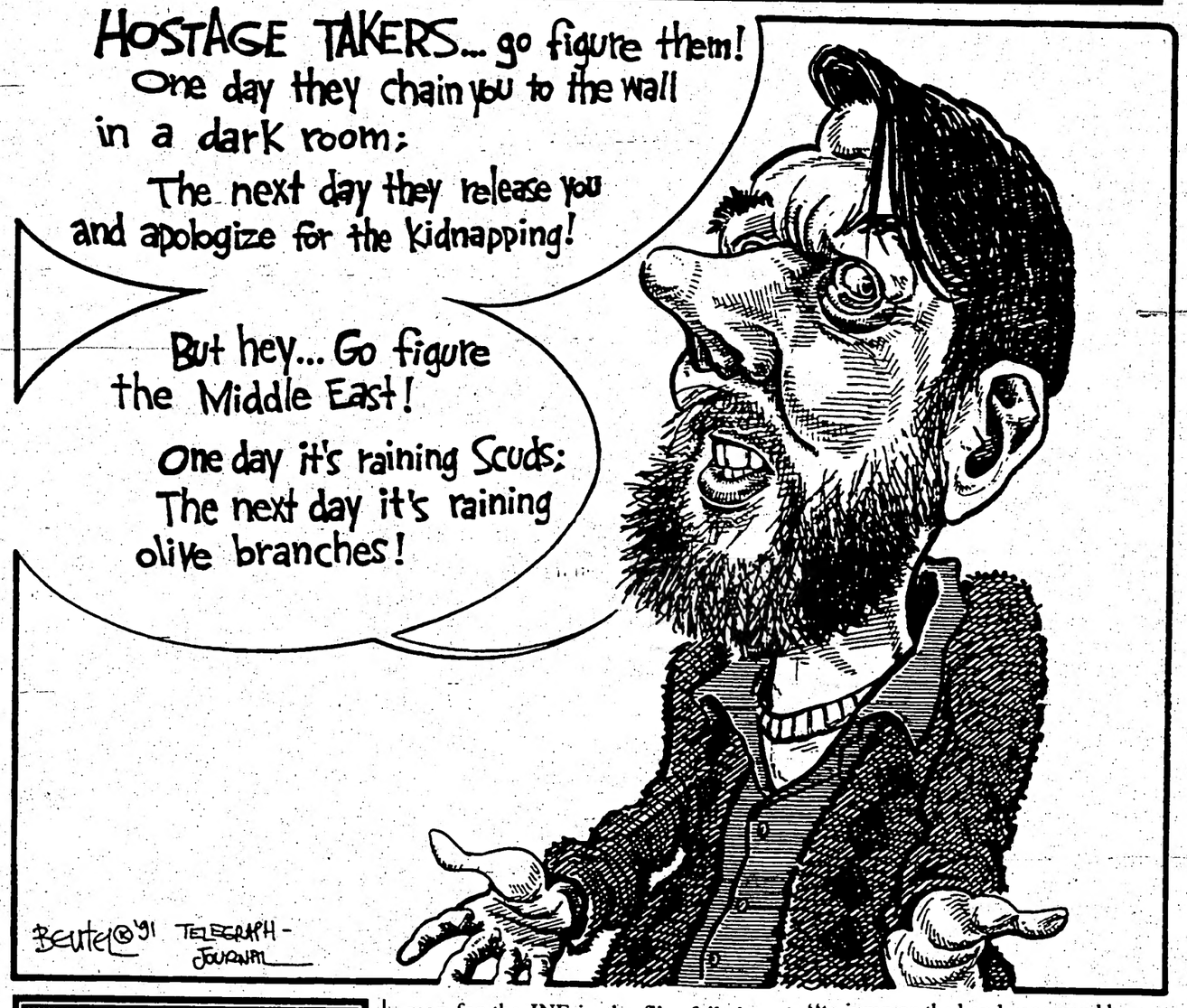
For the last decade she has been working indefatigably to rescue from the anonymity of mass graves, the memory of some of child victims of the Nazi terror. Her painstaking researches have led her to reconstruct, in part, the world of Jewish children that existed before, during and after the Holocaust.

In her speech in Toronto and in the catalogue which she has prepared for the exhibit, Eliach explains that before the war Jewish children were beloved members of their families and that they were provided with the utmost in physical comfort and educational facilities, "often exceeding family resources." When the Holocaust began, however, Jewish children became liabilities to the very parents who had cherished them.

The Eliach photographs poignantly depict these stages: scenes of happy family portraits are followed by pictures showing degradation and suffering. These in turn, are followed by snapshots of the few children who survived the war and who were awaiting immigration to Israel in the DP camps.

Eliach has supplied the names to the faces of the beleaguered men, women and children who traversed the kingdom of darkness.

Thanks to sensitive souls like Herb Brin and Yaffa Eliach, the story of the Jewish children in the Holocaust is being rehearsed and re-told with quiet dedication to the memory of the one and a half million child martyrs.


HOSTAGE TAKERS... go figure them!
One day they chain you to the wall in a dark room;
The next day they release you and apologize for the kidnapping!
But hey... Go figure the Middle East!
One day it's raining Scuds;
The next day it's raining olive branches!
Bentel ©'91 TELEGRAPH-JOURNAL

Letters to the Editor

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

* * *

QUERIES ON CANADA PARK

Besides the Canadian Jewish groups that you report being upset as a result of the CBC's *Fifth Estate* TV program (CBC Documentary Causes Stir — CJN, Oct. 31), I'm sure that many individuals, such as myself, were upset by this "exposé." There are two main issues: the question of how the Palestinian villagers, their villages and their lands were dealt with during and after the Six-Day War; and secondly, the question of where Canada Park is located and what moneys were used to build specific facilities.

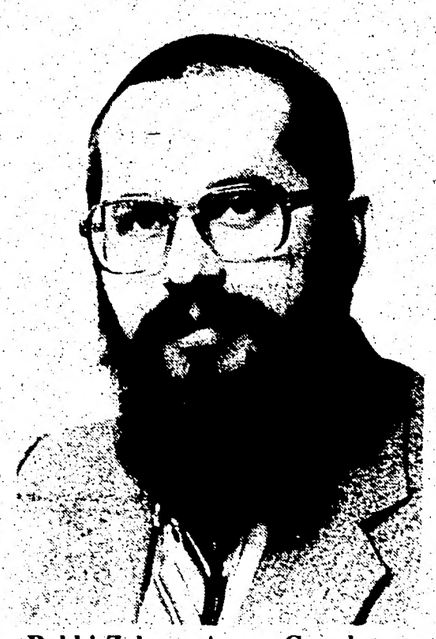
Your article explains part of the first question and notes that there were some important omissions from the documentary, such as the compensation that was offered the Palestinians, and refused. But you fail to say anything about the accusations leveled by the film: that about 10,000 villagers were taken on a forced march and led away from the area towards the Jordan River and across the Allenby Bridge. We were told that this resulted in some deaths and was a clear violation of the Geneva Conventions. I wanted to read something that refuted these accusations. Are they true?

The second question was hardly dealt with at all in your story, although it was a major point in the film. I wish that Ben Prossin had chosen to say something about this, instead of claiming that the documentary tried to link the creation of the park with the destruction of the villages. I did not make that link, nor do I think that the documentary tried to do so. It seems to me that Mr. Prossin did not address the main issue here, just as the Israeli spokesman for the JNF in the film failed to do, and instead went on the offensive

As a long time JNF supporter, along with other Jews and many non-Jews in Canada, I really would like to hear from them about how Canadian contributions to Canada Park were spent inside the "Green Line" and not on improvements to land that lies outside the 1967-68 borders. We need some straight answers here.

Bernard Katz
Toronto

* * *



Rabbi Zalman Aaron Grossbaum

MOSHIACH ON THE WAY

I take strong exceptions to the remarks of your columnist Ruth Wisse in which she equates the prophetic remarks of the Lubavitch Rebbe and his campaign to heighten a realization to the Biblical promise of Moshiach to the Peace Now Movement. She further identifies the efforts of Chabad to hasten the arrival of Moshiach to "impatience," a term reserved to denote behavior disorder. Regrettably the masses, often even the learned and the traditional, are uncomfortable with the concept of Moshiach and the Messianic era.

Permit me to note that the reality of Moshiach and the Messianic era is incorporated by Maimonides in his celebrated Code of Law. Furthermore belief in Moshiach's imminent arrival, "even if he may tarry," constitutes one of the 13 principles of faith that are recited daily at the conclusion of the morning prayers. In fact, we implore of G-d for redemption in all our prayers and when we recite Grace after meals.

Mrs. Wisse quotes a Lubavitch ad "to jump on the bandwagon and be part of it!" Please note, the actual ad reads, "And these developments can be accelerated through the small but important acts of goodness and charity that are within the reach of every man, woman and child.

"It is our job to lift ourselves, our communities and our societies toward the great dawn we are all witnessing. And it doesn't take much to move forward — a kind word, a gift to the needy, treating others with respect, strengthening our commitment to the Torah and its directives." Note: No reference is made to impatience and bandwagons.

In conclusion, I invite all readers to do an additional mitzvah and be part of it. Moshiach is on its way.

Rabbi Z. Aaron Grossbaum
Chabad Lubavitch of Southern Ontario
Toronto

* * *

CHUTZPAH NEEDED

Amidst accolades from leading Jewish personalities, tens of thousands of readers gulped down in fascination the pages of Alan Dershowitz's runaway bestseller *Chutzpah*. However, Rabbi Gunther Plaut (CJN, Sept. 19) remains remarkably cool, critical of the book and skeptical about its message.

The book, in his opinion, is "reasonably interesting, but also repetitious, overblown and filled with too much self-praise." The main thesis of the author that by displaying self-assertiveness, or chutzpah, American Jews can rid themselves of their inferiority complex, which makes them feel second-class citizens in a Christian America, is in Rabbi Plaut's view, "overstated and thereby loses much of its thrust."

Such view is a carryover from another continent and another period. In the ethnically homogenous and fiercely nationalistic states of Europe, chutzpah may have been counterproductive. Not so in the multi-ethnic and politically dynamic North American societies, where political self-assertiveness and activism are very effective. The tactics successfully employed by the black leadership in the United States proves the point.

In a period of rampant assimilation, existential rather than ideological, when the very survival of a viable Jewish community in North America is being questioned by some, the Dershowitz phenomenon is both reassuring and heart-warming.

Stanley Rossby
Toronto

Opinion

Birthday bash helped Israel's Histadrut

Let's be personal about a worthy cause

By
J. B. SALSBERG

My beloved and highly esteemed readers: As they used to say in the "old country" or, as our immigrant parents used to say: "In der alter heim" (in the old home) let's get it off our chests.'

But on the other hand, when did we not speak from the heart, you and I? Never, I would say. That, perhaps, is the main reason why this column has thrived and survived since the launching of this weekly Jewish publication.

A columnist, as is also generally known, speaks for himself and not for the editorial position of the paper. Indeed, the columnist may, and frequently does, take positions that are in conflict with the editorial position of the paper. That's the way it should be.

But for this time the column is really personal, in that it will be devoted entirely to matters of a personal nature; namely, to the public exploitation of my birthday, for a worthy, a very worthy, Jewish cause.

What age, you may ask, need one be to merit or be suitable for exploitation for a good cause? That depends on the availability of such types in the market and the nature of the cause for which one such character is prepared to help further.

In my case, being of more than the required seniority of age, and the nature of the cause being close, very close to my heart, I surrendered after a feeble resistance, and, as the saying goes, the whole thing got out of hand. The number of people who, having nothing better to do, were double the number expected originally and they all seemed to like it that way.

J.B. Salsberg

What was the cause for which the affair was organized? It was for the Histadrut, the nationwide trade union organization of Israel, and itself a major instrument in the pre-statehood period of Eretz Yisroel, in the restructuring of the "Holy Land" into the modern state of Israel.

Israel's Histadrut was the major instrument of Ben Gurion and his comrades of the Poalei Zion movement (Labor Israel) that created the ideological and economic foundations upon which the modern Jewish state was built.

It is also no accident that I give the Histadrut what I believe to be its historic due because I was a humble, very junior participant in the formation of Histadrut; no, not in Eretz Yisroel, but in New York.

In 1920 (or was it 1921?) I had been moved from Toronto to New York to become the first "general secretary" of the budding "Young Poalei Zion of America." That came about because I happened to be the secretary of the Toronto Young Poalei Zion organization at the time and "the powers that be" in New York decided that I should leave my home, family and friends in Toronto and come to New York to fill the position of the first, full-time head of the budding, young labor Zionists of North America. I did, and a new life-long experience began to unfold.

It was during that sojourn of mine in New York that the Histadrut, the trade union centre of the Chalustim from Eastern Europe, was founded. The fledgling Histadrut assumed the role of not only being the trade union body of the new pioneers, but also the builder of labor-requiring establishments in the countryside and towns of the ancient homeland. In other words, Histadrut became, simultaneously, the creator of jobs, work opportunities, and the "defender" of labor in its relationship with the "employer," most often Histadrut institutions. . .

That could happen only in Eretz Yisroel, only in Israel where the "employer" and the "employees" were people of the same organization and of the same political-philosophical orientation.

Anyway, and as usual, I attempt to pressure a quart of content into a pint-sized vessel and that's next to impossible. So let's go back to the beginning of this column.

When the local Histadrut leadership decided in its wisdom, to combine the making of my mature birthday with their 1991 campaign I really couldn't object seriously. I consented and that explains why and how a personal, private matter, like my birthday, came to be blown up into unmerited proportions.

But let me assure one and all that if, 10 years from now, the local Histadrut organization should be seeking an individual around whom they intend to develop their annual campaign for Histadrut I, if still around, herewith grant my authorization to them to do so. (What more can a humble creature do?)

And, oh yes, I'm advised unofficially that the "affair" was very successful for Histadrut. How much did they raise for Israel's Histadrut? I don't know. No one told me, thus far. But what does it matter? Labor Israel will be helped by what took place here. And that's more than enough for me.

And another "Oh, thanks" to all those wonderful rank-and-file people, my beloved Bathurst Street people, for their efforts and for their labor. It was for a worthy cause; it was for Histadrut of Israel.

University books marginalize war

World history slowly being ignored

By
RABBI W. GUNTHER PLAUT

The Monday on which we observed Remembrance Day came and went without receiving too much attention. A few parades of aging veterans, a few clips on the nightly news — that was about all. Government offices were closed and the mail (as happened so often) was not delivered. Otherwise, the public went about its usual business. Remembrance Day is apparently about something an ever smaller part of the community cares to remember. Too bad.

But that's only the beginning; worse is to come. Prof. Robert Martin of the University of Western Ontario tells us, in an article published by the *Globe and Mail*, that the memories of World War II — the bitter fight against the Nazis and their allies which cost the world 50 million dead — is itself consigned to the scrap heap.

Ontario university students who take their first course in history are likely to be assigned such books as *Readings in Canadian History* or *Interpreting Canada's Past*. Both books are written by Canadian university teachers. Prof. Martin informs us that when discussing the period between 1939 and 1945, the books hardly mention the war and its course. Instead, they present two readings on the period: one about women in the work force and the other about the treatment of Japanese Canadians.

Rabbi Plaut

Says Martin: "Neither book tries to give students even a hint of what the war was about or what Canadians did in it." The authors "provide a few sentences on the early phase of the war in Europe, but tell us nothing about German fascism or Japanese militarism . . . Adolf Hitler's views on race are not mentioned."

I must confess that ever since I read this article I have been deeply disturbed by its implications. We Jews have put a valiant fight against the revisionists, that band of neo-Nazis who deny that there was ever any such thing as the Holocaust. But now the circle of denial is drawn even wider. Now the war itself is consigned to the ash heap of silence — and after all, if there was no struggle against Hitler what would the Holocaust be all about? If 50 million war dead are not worth mentioning why should six million Jews be singled out? Or so the reasoning is likely to go.

For there can be little question that Hitler's "final solution" would not have been possible if there had been no war. If the citizens of this country who will earn university degrees know very little or nothing of that crucial water shed in modern history, then the Holocaust too will be buried along with it and without a trace.

I served in the Allied forces overseas and participated in the crushing of the Nazi war machine. I was there when we shook hands with the Russians at the Elbe River. But my own share in the war effort was minuscule and forgettable; the total effort of the Allied forces was not. It did cost them an immense number of lives, of suffering and deprivation, but it was for a cause in which they believed and which even today we know was just and necessary.

To forget it or downplay it is an intellectual ploy of the most serious sort. If Martin's report is correct, the authors of these two text books have unwittingly become the accomplices of the Holocaust deniers. It is a company which I am sure they would not enjoy and did not intend. Our teachers of history should not favor their books as classroom texts.

I invite readers to write to the Ontario Department of Education and inquire whether this corruption of historical memory has indeed occurred and if so, how it would help to create a generation of educated Canadians.

P.S. Prof. Smith has since declared that his book was meant only as a *supplementary* reading. If so, then university students should certainly not have this book assigned as the only or a major source for the history of World War II.

No likable Jewish characters in film

Idea behind Homicide really stinks

By
ERICA MEYER RAUZIN

Homicide is a new cop movie. Don't worry if you haven't heard about it; you will.

Homicide is beautifully made. The cinematography, lighting, staging, costumes and acting are all convincing and dramatic. It's the idea that stinks.

Joe Mantegna plays a Baltimore detective, a Jewish cop named Gold. The movie is supposedly about his sudden discovery of his Jewish identity through his quest for the murderer of a wealthy Jewish woman who continued to work in the slum candy store where she and her husband first prospered. But this movie is actually about violence, red herring plot twists, emotional manipulation and a cinematic variety of Judaism that has no religious or even cultural content.

Gold comes to believe that anti-Semitic terrorists are behind the old lady's murder because she smuggled guns to Palestine during the glory years and might still be involved in gun-running. In pursuing that theory and some hollow echo of Judaism, he ruins his police career, discovers that anti-Semitism is real (no kidding), causes several deaths, commits a felony and generally screws up.

Erica Meyer Rauzin

For all its sympathetic facade and its high-toned reviews about writer David Mamet's own quest for his Jewish self, this movie has no likable, admirable or sympathetic Jewish characters. The Jews depicted here include one sad cop; a couple of ivory tower scholars; cryptic, cynical, violent terrorists; an isolated wealthy family, chilly in its bristling defensiveness; and several women who are hysterical, cold, sarcastic, hard-edged, duplicitous or brutal. One woman, in fact, is all of these things and only one lovely girl, briefly seen, is none of them.

The scents of other nasty "isms" — racism and sexism — linger amid the message against anti-Semitism. The women are drawn narrowly and meanly. The blacks depicted include a snippy anti-Semite, street hoods, a few desultory cops, and several criminals. Yet, the only really likeable character in the whole movie is both black and female: an old mother who may be profane, but at least she's loving and candid. Of course, she gets betrayed; what else can you expect amidst this entirely bleak world view. If in expressing just how bleak, I reveal more of the plot's twists than is polite, I'm sorry. But then again, maybe I'll persuade you to skip this Judaically-marketed film noir.

My disappointment and anger are directed at this movie's version of Judaism as a limp, dispirited tangle of victimization and separatism. Gold's encounter with Judaism includes not a single spiritual second, not a single moment of Torah, not a family tie, not an iota of feeling. He is taunted about self-hatred and threatened by macho underground types who urge him to break his word in order to serve "his people." One woman offers a drop of pride amid her insults, one a dash of bravado, but no one offers depth or meaning.

David Mamet is capable of much more insight. He is an acknowledged genius, a Pulitzer Prize-winning playwright. His career is well-known and highly regarded. But this murky, distressing tale ill serves him and us.

If he wants to follow the path of seeking Judaism, he should include some landmarks that are totally absent from this movie, such as people who find genuine fulfilment and joy in Judaism, a glimpse of the richness of our tradition, an example of a single act of kindness or goodness, or even the typical movie depictions of the warmth inherent in the cultural aspects of Judaism — the celebrations, the food, the people, the art, the music, the history, the debates, the children and the link from generation to generation.

How can you make a movie about Jewishness without a single connected Jew? How can you depict the quest for an identity that is shown as totally negative, despairing and outcast? How can you justly point a finger at obvious, odious, violent anti-Semitism while casting slime and shadows freely from within the fold?

I hope you find the Jew in you, David Mamet, and I hope you learn to like him. I hope that happens in time for you to make a good movie about a Jewish man's quest for himself, his identity, his creed. We need one, and this ain't it.

This isn't metaphorical homicide; it's spiritual suicide, and you can keep it.

Features

Israeli-Romanian relations improve

By
SHELDON KIRSHNER

Israel's relationship with Romania has dramatically improved since the 1989 downfall of Nicolae Ceausescu's hardline Communist regime.

As if to underline this fact, Romanian President Ion Iliescu visited Israel in September — the first Romanian head of state to do so — and expressed Romania's interest in "intensifying" relations with the Jewish state.

In a meeting with Prime Minister Yitzhak Shamir, Iliescu said his visit reflected Romania's desire for closer ties all across the board. Before he left Jerusalem, Iliescu signed trade and broadcasting agreements, and voiced the hope that Israel and Romania would enhance co-operation in such fields as agriculture and tourism.

Zvi Mazel, Israel's ambassador in Bucharest, has no doubt that, in terms of their bilateral relations, Israel and Romania have entered a new era since popular discontent swept Ceausescu from the citadels of power.

The improvement, he said, has been particularly noticeable with respect to trade and culture and in Romania's position at the United Nations and its attitude toward the PLO.

While in Israel, Iliescu announced that Romania has "broken ties" with the PLO. As of late September, however, the PLO's mission in Bucharest was still operational. "Romania doesn't want to close it for fear of an Arab backlash," said Mazel. "But Romania no longer has close ties with the PLO. (Yasser) Arafat used to visit Romania — and Ceausescu — regularly. No PLO official has been in Bucharest since December of 1989."

Romania's new-look policy has paid dividends for Israel at the United Nations. "Until 1989, Romania usually voted with the Arabs. But now they support us. They are now really good — probably the best in Eastern Europe. They've completely removed the ideological element in their foreign policy. Romania wants to work with everyone."

Romania, Mazel noted, has notified Israel that it intends to work for the repeal of the 1975 UN resolution equating Zionism with racism. Ceausescu's Romania — the only East bloc nation which maintained relations with Israel after the 1967 Six Day War — did not vote on that resolution.

Romania's ambassador at the United Nations, Aurel Dragos Munteanu, a Jew, was president of the Security Council when Iraq invaded and annexed Kuwait in August of 1990. "Romania," said Mazel, "took a strong stand against Iraq."

Today, in contrast to the pre-1989 period, Romania is interested in expanding trade with Israel. "Ceausescu was completely pro-Arab in this regard," observed Mazel. "He limited trade. He totally complied with the Arab boycott against Israel."

Mazel predicts that two-way trade will increase by leaps and bounds. "We can work together in many areas." At present, Israel's chief exports are chemicals, pesticides and food products, while iron is Romania's number one export.

At the behest of the Romanian government, many Israeli entrepreneurs, especially of Romanian origin, have opened shops and other small businesses in Bucharest and elsewhere. Romania, which has embarked on the road toward capitalism after more than four decades of communism, is in the midst of dismantling its inefficient centrally-planned economy.

Of late, private stores have proliferated throughout Romania. On Bucharest's main thoroughfare, Calea Victorie, for example, some shop windows are replete with Israeli foodstuffs running the gamut from coffee and sardines to cookies and olives. The Hebrew lettering on the packages is very visible.

Meanwhile, Israel's cultural relations with Romania are gaining strength. There have been film festivals in both countries and a writers' union exchange, among other things.

And recently, Mazel noted, a scientific agreement was signed.

Israel is prepared to extend technological and agricultural aid to Romania, but these would-be programs are on hold because Romanian officials "just don't know what they want."

Mazel adds: "We're ready to help Romania, but it's going slowly, very slowly."

Tourism, after a lag in the wake of the 1989 revolution, is picking up. Fifteen thousand to 17,000 Israeli tourists are expected to visit Romania this year, compared to 10,000 a year ago. There are no comparable figures for Romanians visiting Israel, but their numbers are believed to be much lower.

El Al and Tarom — the Romanian national carrier — have regularly scheduled flights. Both airlines also ferry Soviet Jewish immigrants to Bucharest managed by the Jewish Agency.

At last count, some 500 Israelis, including Israeli Arabs, were studying in Romanian universities. Palestinians from the territories are included in this group.

Although Mazel sheds no tears for Ceausescu's demise — he and his wife were shot by a firing squad — he readily concedes that "he was very important for us."

Israelis generally viewed Ceausescu as a friend because he did not sever relations with Israel after the Six Day War. He seldom, if ever, denounced Israel in propaganda attacks and let Jews immigrate to Israel, albeit for a monetary consideration.

Ceausescu used Israel to assert Romania's relative independence in international relations, to thumb his nose at the Soviet Union and to wring economic concessions from the United States and its Western allies. Israel, on the other hand, perceived Romania as a bridgehead in Eastern Europe.

It is a well known fact that Ceausescu played a role in convincing the late Anwar Sadat to pay his historic 1977 visit to Jerusalem. In 1978, then Israeli prime minister Menachem Begin visited Bucharest and was received by Ceausescu.

And, as former Israeli ambassador to Romania Abba Geffen has pointed out, Ceausescu was helpful to Israel in arranging prisoner-of-war exchanges with Syria and the PLO.

For all his faults, Ceausescu was appreciated in Israel.

(Last in a series)

Nicolae Ceausescu (right) and Menachem Begin during Begin's visit to Romania. [IPPA photo]

The Jewish World

By
SHELDON KIRSHNER

On the eve of the Middle East peace conference in Madrid, when Jews around the world were preoccupied with such matters as Israeli settlements and Palestinian self-determination, 5,000 Austrians marched through Vienna in a silent protest against anti-Semitism.

Organized by the Austrian Students Association, and supported by President Kurt Waldheim and virtually every political party in Austria, the march was a protest against recent acts of anti-Jewish vandalism and, perhaps, a response to a nation-wide poll showing pervasive anti-Semitism at most levels of Austrian society.

Only Jorg Haider's Freedom party, which is perceived as being cool to Jews, remained aloof from the event.

According to the Jewish Telegraphic Agency, 72 Jewish tombstones have been destroyed in Vienna and environs in the past two years.

Security has been tightened around Jewish institutions and cemeteries, but Austria's 15,000 Jews are still concerned that these desecrations are the precursor of yet more anti-Semitic outbreaks.

Most Jews in Austria today are of East European stock and, as survivors of the Holocaust, they're particularly sensitive to anti-Semitism in a nation that contributed more than its proportionate share of top-ranking Nazi officials and concentration camp guards.

And although Jews can take solace from the fact that Austria's political elite condemned the cemetery desecrations, for which no one took responsibility, they were clearly disappointed by the startling results of a survey commissioned by the American Jewish Committee.

Conducted by the Gallup Institute, the poll surveyed Austrian attitudes to Jews, the Holocaust, Nazi war criminals, Zionism and Israel.

Anti-Semitism in Austria

Twenty-eight percent of the 2,000 respondents claimed that Jews have too much influence in Austria. Twenty-percent wanted the entry of Jews into influential positions controlled and numerically limited. Nineteen-percent said it would be better if there were no Jews in Austria at all.

Thirty-seven percent agreed with the statement that Jews exert too much influence on world events, while 35 percent disagreed. Twenty-eight percent said they did not know.

A majority — 53 percent — said it was time to put the memory of the Holocaust behind them. Twenty-eight percent disagreed.

Thirty-two percent said Jews were cynically exploiting the Holocaust for their own ends, but 36 percent disagreed.

Fifty-six percent said the government should not prosecute war criminals. Thirty-eight percent said it should.

Austrian attitudes with regard to the Arab-Israeli conflict and Zionism were also revealing.

Eleven percent of the respondents said they sympathized with Israel. Nine percent and 13 percent sympathized with the Arab states and the Palestinians, respectively.

Twenty-five percent described Zionism as racism. Thirty-five percent disagreed. Forty percent said they didn't know.

In general, older Austrians exhibited a greater degree of intolerance. While 50 percent of the respondents over the age of 50 agreed that Jews have been a baneful influence on the course of history, 30 percent under the age of 30 took issue with that contention.

The survey also confirmed a correlation between church attendance and attitudes to Jews, Zionism and the Holocaust.

Forty percent of those who attend church at least once a week agreed that Jews must answer for the death of Jesus, compared to 16 percent of those who never attend church. Fifty-eight percent of churchgoers, compared to 45 percent of non-churchgoers, agreed that the memory of the Holocaust should be put to rest. Thirty-six percent of churchgoers agreed that Zionism is racism, while 20 percent said it is not.

An ominous postscript: In the Nov. 10 municipal election in Vienna, Jorg Haider's Freedom party won 27 percent of the vote, compared with nine percent four years ago.

Now Austrian Jews have another reason to worry about their future.

Racists flood cable TV

By
DEBRA COHEN

Turn on your television and flip to the public-access cable channel, and you may find yourself watching Tom Metzger interview an extremist who shares his white-separatist, anti-Jewish, anti-black views.

The production values may not be sophisticated, and Metzger may not be vying for Jay Leno's job as the new host of *The Tonight Show*, but the White Aryan Resistance leader is regularly broadcasting his message of hate to a potential viewing audience of millions of cable subscribers across the United States.

And he is doing it for free.

Metzger and several other extremists are taking advantage of a medium available to every resident of the nation's 1,577 communities with public-access television.

Public-access television stations are prohibited by the federal Cable Communications Policy Act of 1984 from exercising any editorial control over a program, except for programming that is obscene or otherwise unprotected by the constitution.

Though racism may be obscene to many, the legal measure of obscenity in this country is limited to sexual content.

So if a White Aryan Resistance supporter in his community submits an episode of Metzger's program, *Race and Reason* for broadcast, then the public-access station is legally required to air it.

In the largest 100 television markets in the United States, 24 stations currently broadcast programs that preach racial and religious hatred, according to a new report by the Anti-Defamation League (ADL).

According to Electronic Hate: Bigotry Comes to TV, these 24 stations have recently aired 57 different programs, including Metzger's *Race and Reason*, *The Other Israel*, *Airlink*, *Crusade for Christ and Country*, *Our Israelite Origin* and *The Joe Goyim Show*.

Louis Farrakhan's Nation of Islam and the Institute for Historical Review, a group that denies the existence of the Nazi Holocaust, also provide videotapes for broadcast.

Although no exact figures exist for the number of public-access television viewers, the cable networks reach millions of households.

Race and Reason was probably the first hate program to be aired on public-access stations, and was first seen soon after the Cable Act was enacted in 1984.

It is also the most widely viewed; it airs — or has aired recently — on 31 public-access stations.

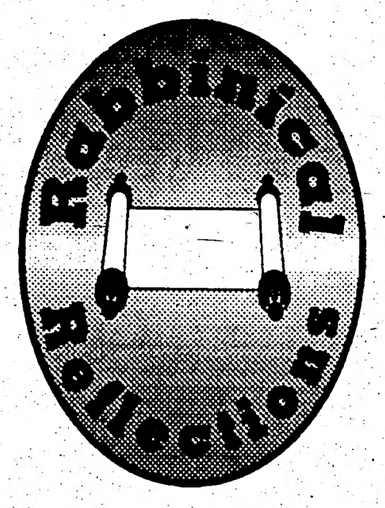
The format never varies. Tom Metzger, 52, a television repairman from Fallbrook, Calif., former Grand Dragon of the Ku Klux Klan and the founder of the White Aryan Resistance, interviews spokesmen of other racist groups.

It gets such wide play because a single episode of *Race and Reason* gets "bicycled from community to community" where local supporters submit it to the public-access station in their town, says Carl Kucharski, chair of the public-policy committee of the National Federation of Local Cable programmers.

Robert Purvis, legal director of the National Institute Against Prejudice and Violence, a Baltimore-based research, resource and educational organization, says the most effective way of responding to hate programming is by supporting the First Amendment.

Rather than challenging the protection of racist speech under the First Amendment or try to silence the racists by eliminating public access altogether, those opposed to racism should "learn how to use this powerful medium," he says.

(JTA)



By
RABBI MITCHELL COHEN

Eleven years ago a baby girl named Leya was born to a young Jewish couple living in Leningrad. Leya's parents had received no Jewish education, had never attended synagogue, and felt that Leya would also unfortunately never have the opportunity to learn about her Jewishness, much less ever live a full Jewish life.

During that same year, Yosef Begun, a leader of the refusenik community, was on trial in Moscow for "subversive" activities, actions which "undermined the Soviet state." His crimes were teaching Hebrew and asking permission to live in Israel. Yosef was sentenced, after a mockery of a trial, to 12 years of exile and hard labor.

At the same time that Leya's parents were bringing their new baby girl home from the hospital to a life completely lacking in anything Jewish, Yosef was being shipped to Siberia to serve his sentence for the crime of being an active Jew.

This summer at Camp Ramah in Canada, I had the privilege of seeing both Yosef and Leya become part of our wonderful camp community — they spoke Hebrew, davened with us, and both relished their opportunity to enjoy themselves in freedom, and to use that freedom to deepen their commitment to Jewish life. The miracle of their freedom is wonderful, and their dedication to live committed Jewish lives inspiring.

This year has certainly been a year of miracles for the Jewish people, and as we celebrate Chanukah, a festival of freedom, we can be thankful that miracles continue in our lifetime.

Two thousand one hundred years ago, a small band of zealous Jews miraculously gained their own freedom from foreign domination and oppression. In the Talmud, tractate Shabbat, the rabbis ask "What is Chanukah?" Curiously, the answer points only to the miracle of lights, and not to the military victory.

Perhaps for the sages of the Talmud, a military victory, albeit miraculous, is empty without a consequent building of a society based on Torah. We know from history that the Hasmonean dynasty ultimately did not produce a society dedicated to ethics and justice. The Talmud chose to focus on miracles of purification and Temple rededication, symbols of the divine presence in our world and a taste of ultimate redemption.

Freedom for hundreds of thousands of Soviet and Ethiopian Jews may seem miraculous, a parallel to the events of the first Chanukah so many years ago. But the lesson from the Talmud is that survival and freedom are not enough. We all must now work to bring true light into our lives and into the world by rededicating ourselves to godliness and Torah. For ourselves, as well as for Jews tasting their first Chanukah in freedom, Jewish education, observance of mitzvot and ethical behavior must be the ultimate goal.

What does it mean to live through miracles, to experience redemption and continue to search for meaning in life? Yosef and Leya, both in very different ways, were not satisfied with simple freedom. Yosef is now a student and teacher of Jewish studies in Jerusalem. Leya chose to spend her vacation at Camp Ramah, learning to pray, to speak Hebrew, and to become part of a community based upon Jewish learning and growing. Together this summer, Yosef and Leya taught us all that freedom is empty without purpose, and that life without a deep commitment to Jewish tradition is not fulfilling.

We can be thankful that the miracles of Chanukah continue in our lifetime. We can hope and pray that complete redemption for our people and the entire world is closer than ever. But a celebration of freedom without struggling for meaning is survival for survival's sake alone. Our heritage as Jews demands much more from us; it demands no less than a reflection of the divine in our own daily actions.

May this Chanukah inspire within all of us not only a celebration of freedom, but a commitment to work towards complete redemption through improving our own lives.

Rabbi Mitchell Cohen, a graduate of the Jewish Theological Seminary, is the director of Camp Ramah in Canada.

Black Christians visit Israel

JERUSALEM (JTA) —

A group of visiting American black Christians said their exposure to Israel taught them that the Middle East conflict is far more complex than they had believed.

The seven men and four women, activists representing various Christian denominations in the Greater New York area, were full of praise for the way Israel has absorbed Ethiopian immigrants throughout the country.

They were especially struck by seeing firsthand that the Ethiopians so identify with their Jewishness.

But some expressed skepticism about the future of a small black community in the predominantly white Jewish state.

They feared that in a nation of new immigrants, Israel's small and vulnerable black community may not be spared the resurgent racism which is striking roots in Europe and other parts of the world.

"I come from a country where despite our constitutional Bill of Rights, de facto segregation still exists. I've also been told that Jewishness transcends racism. But I want to see how the Ethiopians have integrated 10 years from now," said Barbara Horsham-Barthwaite, director of the Ministry for the Black Catholics in the diocese of Rockville Centre, Long Island.

The Rev. Reginald Tuggle, a Presbyterian pastor who is director of community affairs for the Long Island daily newspaper *Newsday* and president of the Black Clergy Association of Nassau County, said he was "encouraged by Israeli openness towards Ethiopian Jews, and hopeful of their successful integration."

Tuggle, on his third trip to Israel, said this was his first real opportunity to learn about the "fluid and dynamic character of Jewish politics."

The group is on a 12-day study tour for black Christian leaders organized by the American Jewish Committee and the Israel Colloquium, which promotes dialogue between Israelis and American Christian minorities.

The program offers tours of Christian holy sites, meetings with Israeli and Palestinian politicians and municipal leaders, briefings by senior army officers and lectures by academics on aspects of contemporary Israeli society and the Israeli-Palestinian and Israeli-Arab conflict.

The tour is led by Rabbi A. James Rudin, the AJC's director of interreligious affairs.

Until recently, American blacks concentrated almost exclusively on domestic issues and, apart from opposing South African apartheid, had little interest in international problems, Rudin explained.

But because Israel is sacred to three world religions, it occupies a special place on the American black Christian agenda, he added.

Members of the group confessed that since coming to Israel, they have discovered that the Arab-Israel conflict is more complex than they realized, that their knowledge of its history is inadequate and that scrutiny of media information is called for.

"NACHAS"
BY MIRIAM LANAIL
HERE IT IS, CHANUKAH AND I'M DEPRESSED.
PARENTS, HUSBANDS, SISTER, ALL GONE & BURIED... CHILDREN GROWN AND DON'T NEED ME... FRIENDS & FAMILY SCATTERED IN FOUR CORNERS
NO ONE AROUND... NO ONE REMEMBERS ME NO ONE WANTS ME
ALL I WANT TO DO IS LOCK THE DOORS, CRAWL INTO BED AND NEVER COME OUT
RING RING
H BUBBY, WE'LL BE OVER IN AN HOUR. DID YOU MAKE LATKES
KIDS ALWAYS UPSETTING YOUR PLANS!
M. LANAIL

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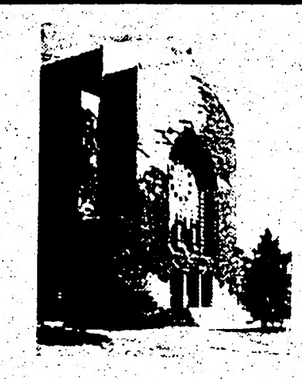
THE ETERNAL LURE OF IDOLATRY

Lecture: Wednesday, 4 December 1991 — 8:00 p.m.
Rm. 205 - Faculty of Library and Information Science
140 St. George St.

MAIMONIDES CONCEPTION OF PHILOSOPHY

Seminar: Thursday, 5 December 1991 — 2:00 p.m.
Rm. 240, University College
15 King's College Circle

Members of the staff, students and the public are cordially invited to the lecture and seminar



Holy Blossom Temple
1950 Bathurst Street
invites the public to an exchange of views between

GREGORY BAUM
Catholic theologian;
Professor McGill University, Montreal

and

MICHAEL STROH
Reform Zionist leader
Rabbi, Temple Har Zion, Thornhill

about

ISRAEL
Dual Anguish and Dual Solidarity

on

Thursday, December 5 at 8 p.m.

The evening is arranged jointly by the Israel and Interfaith Committees of the Temple to explore the attitude of the Christian "left" toward Israel in the light of past history and current events.

Organizations and People

CJC's Slavens comes under fire over Soviet Jewry committee

By
PAUL LUNGEN

TORONTO —
Emotions ran high at the normally staid and uneventful Ontario regional executive meeting of Canadian Jewish Congress last week as regional chairman Eric Slavens was criticized for presenting the meeting with a hypothetical case study that suggested the Soviet Jewry committee's budget be cut.

"For us to be presented in this way is an insult to us," said Joyce Eklove, who along with Judge Ted Matlow, is chairman of the committee. It is "the most appalling, insulting" addition to the agenda, she said.

The hypothetical case study, in which the chairman of the Soviet Jewry committee calls for the same budget as in previous years while the chairman of the budget and finance committee argues for a 50 percent cut, was presented to the actual committee chairmen only a week before the meeting, Eklove said.

"I was upset that no one had the courtesy to call us for input," she told *The CJN* after the meeting. We were not asked to prepare a budget or to document the needs of the committee, she said, adding the committee was still needed in case of emergencies, to facilitate speakers and to help support the Jewish community of Samarkand.

Matlow told the meeting he did not know why the case study was even on the agenda, suggesting the regional chairman "must be hard up for material.

Eric Slavens

"What offended me is, why bother bringing this issue to the regional executive. They think they're decision-makers, when they're not," Matlow said.

He said the regional executive is more of a social body than a decision-making organization and that the Regional Council (which consists of representatives of Congress' constituent organizations) has the real power.

Slavens said he put the case study on the agenda "to create some discussion, and canvass some views at the executive."

He said it was not meant as a personal attack on the committee chairmen, but that it was clear he had "hit a button."

He said that with changes in the Soviet Union, the question of allocation of funds to the committee will come up when budgets are determined. The committee's 1991 budget was set at $23,000, $7,500 of which goes to a direct program component, he said. The remainder goes for salaries and other costs.

Slavens said the committee's budget has been going down for two years, with less money needed for such programs as rallies for Soviet Jews.

Responding to a suggestion voiced by Matlow that there is some dissatisfaction among the executive that the meetings focus more on socializing than on decision-making, Slavens said there is a cross-section of opinion on what the meetings should accomplish. Some members simply want to be informed about developments in the region, others would like to see the body take a more active role in policy-making, he said.

In other business, Israeli political commentator Dan Schueftan said the Arab world came to Madrid to negotiate with Israel only because it had run out of options in confronting the Jewish state.

Mixing analysis with the one-liner gags of a standup comedian, Schueftan said Israel has created "fear and frustration" among its Arab adversaries, particularly the Palestinians. The intifada, which followed conventional military assaults, terror attacks, use of the oil weapon and UN resolutions in the Arab arsenal against Israel, has failed, Schueftan said.

It is now hurting the Palestinians more than the Israelis, and that is why "they came to Madrid on their knees."

He said some sort of settlement involving demilitarization of the West Bank may be reached, but he predicted that the Arab-Israeli problem will be around long enough for his grandson to be able to retire writing books on the conflict.

In other reports, Wendy Eisen, chairman of Congress' national Soviet Jewry committee, gave a moving account about a recent visit to the Jewish community there, describing a general revival of Jewish culture and religion.

The recent commemoration of the Nazi slaughter in 1941 of 33,000 Jews at Babi Yar showed that the Soviet and Ukraine republic's governments recognize the fact it was a Jewish tragedy, she said.

The Jewish presence at the commemoration was welcomed and a week-long series of events included studies on the Holocaust, inauguration of an Israeli information office as well as concerts of Jewish music.

Marriage seminar set

TORONTO —
The Women's Studies Program of Ohr Somayach/JEP in Thornhill will present a seminar on Jewish Marriage Education during the week of Chanukah.

The purpose of the seminar is to offer women the opportunity of learning the laws and insights of *Taharat Hamishpacha* (family purity). The seminar requires a commitment of 40 hours — five hours a day. The subjects will also include mothering and Shalom Bayit (household and marital harmony).

It will also give seasoned teachers the opportunity to share their experiences with those who are interested but have never taught the subject. Tehilla Abramov, who works closely with Rabbi Shlomo Zalman Auerbach, will give the lectures.

The Women's Study Program is active in Thornhill's rich Jewish cultural life. The aim of the program is to explore issues that women find interesting. Babysitting is provided for all daytime studies, and the times are tailored with women's busy schedules in mind.

Daytime shiurim cover a wide variety of subjects from Torah parenting to Taharat Hamishpacha, from lofty philosophical ideals to down-to-earth advice on the Torah way of dealing with the aged. A new innovation of the program has been the Rosh Chodesh luncheon.

In addition to daytime programs, there are also evening lectures for women. These classes deal with topics concerning women in Biblical times through a lecture series entitled Women of Distinction Throughout the Ages.

For more information and details of the marriage education program phone (416) 886-5730.

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Organizations and People

Wein stresses redemption

By
LEILA SPEISMAN

TORONTO —
G-d has painted the Jewish people into a corner, assserts noted author, lecturer and rosh yeshiva Rabbi Berel Wein. And it is up to us to recognize and accept whatever opportunities for redemption we are afforded.

Speaking at the Yehuda and Rifka Weinstock Memorial Lecture, Rabbi Wein reminisced about a baal teshuvah he had questioned about his return to observance.

The young man, a nuclear physicist at CalTech, replied that he had been driving to a rock concert with his non-Jewish girl friend, when he was stopped at an intersection for rather a lengthy period of time.

Upon demanding an explanation from the Hispanic policeman, he was told it was Yom Kippur, and he was letting people cross the street going to and from the synagogue.

"I decided that if a Mexican policeman had to tell me it was Yom Kippur, something was wrong with my life."

Messages from G-d can come at any time, the rabbi said.

When the Jewish people are without divine help, he said, when G-d turns his countenance away, terrible things can happen.

"We have lived to see the fulfilment of that possuk [verse] of the Torah."

Jews, he said, are under no illusions. "We know what the world is. In the United Nations, we are outnumbered, without friends, unable to explain ourselves."

And at the end of the 20th century, he mourned, "little children [in Israel] were going to kindergarten with gas masks on."

Rabbi Wein quoted the scholar Rashi who said that after Abraham was stopped from sacrificing Isaac, he realized that without his son, there would be no future for him, and that he should have already found him a wife.

After the events of the last 60 years, the rabbi said, we know what we should do: build up Torah around the world, and especially in Israel.

"Not only Moses couldn't see the Land of Israel (although he desperately wanted to), my great grandfather would have walked across Europe in the snow to see such a land, and we don't know what to do with it."

As the drama of the peace talks unfolds, he said, "we must realize we aren't just observers, but we are participants in the play."

Even though we are one of the smallest nations in the world, about the same size as we were in Roman times, each Jew is significant.

"The smallest Jew counts, because the rest are not here. They are in Auschwitz, in assimilated colleges, and those who didn't hear the Mexican policeman.

"If we appreciate our role, G-d, at the appropriate time, will bring the redemption."

The lecture is sponsored annually by the children of Yehuda and Rifka Weinstock.

Master of ceremonies was Meyer Weinstock. Divrei Torah were given by oldest son Gershon, and son-in-law Rabbi Moshe Alon.

Build up Torah

CABIN FEVER

Canadian Young Judaea's Central Region held its annual Mifgash (fall gathering) at Camp Shalom on Oct. 4-6. Over 75 young people from across Ontario came together for a weekend of Zionistic programs, spending time outdoors and having fun. The event was coordinated by Lainie Cotton and Jennifer Ziefman. The campers also voted for the Central Region executive which will run a number of Young Judaea's upcoming programs.

JIAS, NCJW receive grants

TORONTO —
Two Jewish organizations were the recent recipients of over $50,000 in grants from Ontario's citizenship ministry.

The funds are granted for immigration settlement and integration services under the ministry's Ontario Settlement and Integration Program (OSIP).

Jewish Immigration Aid Services of Canada (JIAS) received $42,340. About $30,000 of that will go to the agency's administrative budget, with the rest allocated to its English as a second language training course, said JIAS Toronto director Perry Romberg.

The three-year-old English program attracts mainly Soviet Jewish immigrants, he said.

The ministry also announced a grant of $10,760 to the National Council of Jewish Women of Canada (Toronto Section).

The money will be used to fund the section's 17-year-old English language training program, which is open to anyone.

The grant will help offset free day care and the cost of supplies for the twice-weekly course, said section director Dodi Rudson.

The grants were part of a $3 million allocation to 68 community groups.

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Organizations and People

Jews urged to complain about issues affecting them

By
RON CSILLAG

TORONTO —

The author of *Chutzpah* says Jews have "an obligation" to show more chutzpah.

Law professor and high-profile lawyer Alan Dershowitz told a packed house at the Leah Posluns Theatre last week that Jews have a right — indeed, an obligation — to complain about a host of issues facing them, and not worry about what everyone will think.

Dershowitz's bestseller details his personal experiences with anti-Semitism, both at law school and at the great American legal firms, but its main thrust is that North American Jews need more gumption in dealing with their agenda, and need not be concerned about any fallout.

In town for Jewish Book Fair, Dershowitz held his audience spellbound while he touched on a number of issues.

Defeated Neo-Nazi gubernatorial aspirant David Duke "is not a Jewish problem and not a black problem. He's a Christian problem. It's the responsibility of Christian leaders to denounce Duke without equivocation."

U.S. President George Bush spoke out against Duke "too late," Dershowitz said.

He said he's worried about a "dangerous pincer movement" of anti-Semitism from the left, espoused mostly by radical blacks, and Jew-hatred from the right, mainly from poor whites.

Alan Dershowitz

The Anti-Defamation League's annual audit of anti-Semitic incidents (B'nai Brith Canada does one in this country) is inadequate because it does not tally "subtle, mainstream" anti-Semitism, Dershowitz remarked.

"The ADL is not and should not be the sole arbiter of what constitutes anti-Semitism. The ADL worries about what others think. I am not afraid of crying fire when I see smoke.

"Jews have let too many slurs and too much anti-Semitism go by. The time has come for us to call it the way we see it."

Examples of mainstream anti-Semitism can be seen in the writings of syndicated U.S. columnist Pat Buchanan, he said.

Dershowitz called Poland's Catholic primate, Jozef Cardinal Glemp, "a despicable bigot" who's guilty of "blood libel."

Dershowitz is suing Glemp for libel for statements the cardinal allegedly made in Poland about Jews.

He said it's "scandalous" that the Catholic church in the United States is paying for Glemp's legal defence.

Dershowitz also acts for Jonathan Pollard, a U.S. Jew found guilty a few years ago of spying for Israel and sentenced to life in prison.

He said there's "very little hope" for Pollard, who should have received a sentence of three to five years.

"He may die in prison," he said, adding that Pollard seeks no special treatment, just justice.

"If Jews cannot ask for justice, then we truly are second-class citizens."

Dershowitz said the major American Jewish organizations "are afraid" to get involved in Pollard's case because they fear charges of dual loyalty to the United States and Israel.

On the whole, Dershowitz said North American Jews "will survive and thrive," although he expressed concern with skyrocketing rates of intermarriage.

Natural balance and order in world exists for human beings: Gotfryd

By
LEILA SPEISMAN

TORONTO —

The natural world is a miracle of balance and order, created for the sake of the human race.

This philosophy, environmentalist Arnie Gotfryd told an audience at this year's Jewish Book Fair, is not merely a religious statement — it is one elucidated by such eminent scientists as John Wielder, discoverer of so-called black holes.

Furthermore, Gotfryd said, "atheist physicist Hall-Davies admits that all the universe is sustained and brought to existence by a force above nature."

Gotfryd illustrated his theme by the story of a little girl asking her mother why the leaves change color in autumn.

When her mother replies with a scientific discussion of chlorophyll molecules and photosynthesis, the girl responds that her grandmother had said that G-d paints them one at a time.

It would be equally wrong, he said, to reject Grandma's pietistic explanation out of ignorance of religion, as it would be to reject mother's explanation by denying the validity of science.

Rather, he said, one must understand the limitations and essence of each.

There is a difference, he said, between making a statement and making a scientific statement.

No cause and effect

For instance, we may perceive that when there is a lot of fat in one's diet, there is also a lot of cholesterol in the body, and correlate the two situations.

However, he said, there is not necessarily a cause-and-effect relationship between fat and cholesterol — there may be another factor involved.

Discoveries in science, Gotfryd said, are essentially descriptive. Science and scientists describe, in other words, they don't explain.

And this, he said, is where religion supplies the answer.

"It is illogical to think that all the complexities of the natural world, (even if you accept the notion that the world began with a "big bang") just happened.

"The world is a miracle of balance and order for our sake, so that we can feel awe and love of G-d."

Responding to a question from the audience about evolution, Gotfryd noted that the Torah says that Adam was 26 years old when G-d created him.

"The universe was born at a certain stage, not just as nothing.

It is just as miraculous and easy for a Divine Being to create the big bang, as to create things at a certain stage."

Gotfryd's latest book is entitled *Fusion: Absolute Standards in a World of Relativity*.

His speech was sponsored by Emunah Women.

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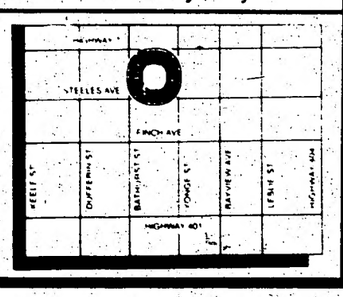

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Organizations and People

What's New

By
MIRIAM HERMAN

DEADLINE REMINDER

Please note that the deadline for What's New and About People is Thursday, two weeks prior to publication date (i.e. Thursday, Nov. 28, is deadline for Dec. 12 issue, and Thursday, Dec. 5, is deadline for Dec. 19 issue).

Also, do remember that I am at my desk on Thursdays only to receive your calls and sort my mail. The phone number is 422-2331.

Thursday, Nov. 28

SILENT AUCTION

Shoppers looking for unique gifts won't want to miss Sheridan College's fourth annual silent auction Thursday, Nov. 28.

The silent auction is the perfect opportunity to purchase works by well-established, pre-eminent Canadian artists and craftspeople, many of whom are Sheridan alumni, faculty and staff who have made significant contributions to the Canadian crafts community.

The auction is a fundraiser in support of student study scholarships for the studios in the School of Crafts and Design. It begins at 8 p.m. (previews are scheduled for noon to 8 p.m. on Nov. 27 and 7-8 p.m. Nov. 28). Tickets for those placing bids are $5 at the door.

Sunday, Dec. 1

CHANUKAH PARTY

Bring all your family and friends to the Chanukah party hosted by Toronto Jewish Association of the Deaf on Sunday, Dec. 1, from 1-4 p.m. at Beth Tikvah Synagogue, 3080 Bayview Ave.

The program features **Cantor Ephraim Sapir's** Chanukah candlelighting and storytelling with an interpreter. Chanukah arts and crafts plus some games for the children. And refreshments such as latkes, will be served.

The cost is $2 members, $5 non-members, $1 children ages 5-12. There is no charge for children under 5 years.

For more information, contact **Adam Arnold** at 864-1547 TDD anytime or **Alan Chiefetz** at 449-3818 TDD evenings 8-10 p.m., or by voice call BRS 1-800-267-6600 (free toll) to reach TDD.

ART SALE

Well-known Canadian artist **Tutzi Seguin** is having a studio art sale of her multi-media art works on Sunday, Dec. 1, from 10 a.m. to 10 p.m. at 43 Camberwell Rd.

A portion of the proceeds will go to charities. There will also be a raffle door prize.

FAMILY CHANUKAH FUN

Beth Sholom Brotherhood and Sisterhood are once again presenting a super-duper Chanukah party with latkes, donuts, and pop for all plus great entertainment for the kids from 2-4 p.m.

So, join in the fun and make it a family affair. Admission is free for children, $3 for adults.

HOLOCAUST WORKSHOP

A workshop on the Holocaust and the Meaning of Life is being held Sunday, Dec. 1, from 9:30 a.m. to 4:30 p.m. Workshop leaders are **Doris Strub Epstein** and **Dr. Henry Fenigstein**.

For registration and information, call 787-5331.

BROTHERHOOD BREAKFAST MEETING

Holy Blossom Temple Brotherhood Breakfast Club's meeting on Sunday, Dec. 1, features guest speaker **Wendy Eisen**, co-chairman of the Canadian committee for Soviet Jewry of Canadian Jewish Congress. Her topic — Babi Yar...Revisited.

Services are at 9 a.m., breakfast at 9:30 at the temple, 1950 Bathurst St.

DAY WITHOUT ART

On Sunday, Dec. 1, the Art Gallery of Ontario will participate in the third annual international day of action and mourning in response to the AIDS crisis. Day Without Art is co-ordinated by Visual AIDS in New York City. The AGO, in conjunction with the Innis Film Society, will present a tribute to San Francisco-based filmmaker **Curt McDowell** who died of AIDS-related causes in 1987.

The tribute, at which a number of McDowell films will be screened, begins at 7 p.m. in the Jackman Hall. Tickets are $5 and can be obtained by calling 977-0414, ext. 268.

BREAKFAST MEETING

Congregation Habonim's Breakfast Club invites you to hear **Jonathan Ostroff**, professor of computer science, York University, and member of the Institute of Space and Terrestrial Science. His topic, Chanukah and Science: The Mystical and the Rational, will be an interplay of Greek civilization and modern Jewish values.

The date is Sunday, Dec. 1, at 10 a.m. at Beth Habonim, 5 Glen Park Ave. (Bathurst and Glencairn). Breakfast and lecture is $6 per person.

Monday, Dec. 2

DIABETES AND HEART ATTACKS

The Canadian Diabetes Association Jewish Diabetes chapter meeting on Monday, Dec. 2, will focus on Diabetes and Heart Attacks with guest speaker **Dr. George Steiner**, professor of medicine and physiology, Toronto General Hospital.

The time is 8 p.m. at Shaarei Shomayim Synagogue, 470 Glencairn Ave. There will also be exhibits and Chanukah recipes for diabetics. Everyone is welcome.

Admission is $1. For further information, call **Esther Schwartz** at 782-2176 or **Shirley Glatt** at 225-1989.

AN OPEN BOARD MEETING

Beth Emeth Bais Yehuda Sisterhood invites you to an open board meeting with a difference. Come and enjoy the Sounds of Chanukah with entertainer **Lenka Lichtenberg** on Monday, Dec. 2, at 8 p.m. in the Arback Hall of the synagogue, 100 Elder St. Members and guests are welcome. Refreshments will be served.

This Sisterhood meeting is sponsored by **Esther Charney**. For information, call the synagogue office at 633-3838.

A FUN BINGO NIGHT

Beth Jacob V'Anshe Drildz Sisterhood will celebrate Chanukah with a fun bingo night on Monday, Dec. 2, at 7:30 p.m. at the synagogue in the Silverstein Auditorium, 147 Overbrook Pl.

Admission is $5. Chanukah refreshments will be served. Everyone is welcome.

MONDAY MAGIC

Monday MAGIC (Mothers Against Going Incredibly Crazy) meets Monday mornings at Beth Tzedec Synagogue, 1700 Bathurst St. Come out and hear interesting speakers and meet other mothers of young children.

At the Dec. 2 meeting **Susan Schendel**, administrator, Faculty of Medicine, University of Toronto, will discuss Teaching Hospitals: How They Affect Us.

The time is 9:30 a.m. Babysitting is available. Call **Sharon** at 783-7726.

Tuesday, Dec. 3

SISTERHOOD CHANUKAH LUNCHEON

The Shaarei Shomayim Sisterhood Chanukah luncheon is set for Tuesday, Dec. 3, at 12:30 p.m. at the synagogue, 470 Glencairn Ave. The program features singer/entertainer **Gloria Valentine** accompanied by pianist **John Henry Nyenhuis**.

Friends and relatives are welcome. This is by reservation only. Call **Ruth Fruitman** at 731-6660 or **Rose Mintz** at 633-7190.

FESTIVAL OF LIGHTS

The annual Festival of Lights (Chanukah) concert at Cummer Lodge, sponsored by Beth Emeth Bais Yehuda Synagogue Brotherhood, takes place Tuesday, Dec. 3, at 205 Cummer Ave., at 7 p.m. in the Concert Hall. Guests are welcome.

NORTH YORK FESTIVITIES

On Tuesday, Dec. 3, the City of North York is presenting Chanukah Festivities. Celebrate the Festival of Lights through this joyful presentation of Israeli dances and music with the Jewish Community Centre.

It all takes place from 7:30-9 p.m.at North York City Hall, 5100 Yonge St. Admission is free. For information, call 224-6085.

T'NACH STUDY GROUP

The T'nach Study Group is focusing on the Book of Samuel Part II. The Tuesday, Dec. 3, session will deal with Chapter XIV with lecturer **Harold Dessen**.

The group meets at 8:15 p.m. at Associated Hebrew Schools, 3630 Bathurst St.

MORNING STUDY GROUP

Spend an interesting morning with guest speakers discussing a variety of exciting and stimulating topics related to Judaism. The Tuesday Morning Study Group meets weekly at Holy Blossom Temple, 1950 Bathurst St., from 9:45-11:30 a.m. On Dec. 3, **Rabbi Deborah Brin** will discuss The Godess in Ancient Israel.

Mature babysitting is available. For more information, call **Rhonda** at 663-3812.

Wednesday, Dec. 4

SCHWARTZ MEMORIAL LECTURE

The second Joseph and Gertie Schwartz Memorial Lecture at the University of Toronto this year features **Prof. Kenneth Seeskin**, chairman of the Department of Philosophy and director of the Jewish Studies Program at Northwestern University. The topic of his lecture on Wednesday, Dec. 4, is The Eternal Lure of Idolatry. The time is 8 p.m. in Room 205, Faculty of Library and Information Science, 140 St. George St.

On Thursday, Prof. Seeskin will conduct a seminar on Maimonides' Conception of Philosophy. That's at 2 p.m., Room 240, University College, 15 King's College Circle.

JVS INTERVIEW WORKSHOP

Jewish Vocational Service is sponsoring an Interview Workshop from a Human Resources Perspective with **Linda Smith** from Hamilton Computers on Wednesday, Dec. 4, from 6:30-8:30 p.m. This is for professional and/or technical people.

Register with **Ellen Barrington** at JVS at 787-1151. Space is limited, so call now!

LUNCH & LEARN IN RETIREMENT

At the Lunch and Learn in Retirement Group's Wednesday, Dec. 4, meeting, **Selma Sage**, well-known lecturer and educator who teaches at York University, will be speaking on Love in Biblical Times — What Your Rabbi Never Told You.

The meeting begins at noon at Holy Blossom Temple, 1950 Bathurst St. Bring your lunch; and coffee, tea and cookies will be provided. There is no fee. Everyone is welcome.

ALCOHOLICS ANONYMOUS

The To Life Group of Alcoholics Anonymous meets weekly at Kehillat Shaarei Torah, 2460 Bayview Ave. Meetings are held on Wednesdays at 8 p.m.

This is the only chapter of Alcoholics Anonymous in Toronto which meets in a synagogue or a Jewish organization. For more information, contact **Rabbi Steven Cohen** at 229-2600.

Thursday, Dec. 5

PERLY SCHOLARSHIP FUND

Canadian Friends of Amal, Toronto chapter, invites you to a cocktail reception to establish the Albert and Hannah Perly Scholarship Fund, hosted by **Arlene Perly Rae**, with **Rose Wolfe**, honorary chairman, and **Michael Mitchell**, chairman.

The reception takes place Thursday, Dec. 5, from 6-8 p.m. at the Sheraton Centre, Dominion Ballroom, 123 Queen St. W.

Couvert is $100 per person (full tax receipt). Please reply to Canadian Friends of Amal, 272 Codsell Ave., Downsview, M3H 3X2. The phone number is 630-9444.

CHRISTIAN ANGUISH-JEWISH ANGER

Holy Blossom Temple's Israel and Interfaith committees are arranging an exchange of views between **Prof. Gregory Baum**, noted Catholic theologian, and **Rabbi Michael Stroh** of Temple Har Zion on Thursday, Dec. 5, at 8 p.m. at Holy Blossom, 1950 Bathurst St.

Earlier in the fall, Prof. Baum had written an article in a Christian publication to express his "dual anguish and solidarity" with the Jewish people and the Palestinians, stating that, as a Christian, he is committed to both, and, therefore, in conflict. In response, Holy Blossom Temple invited him to express his views and to hear Jewish reactions.

The community is invited to attend and to participate in the discussion.

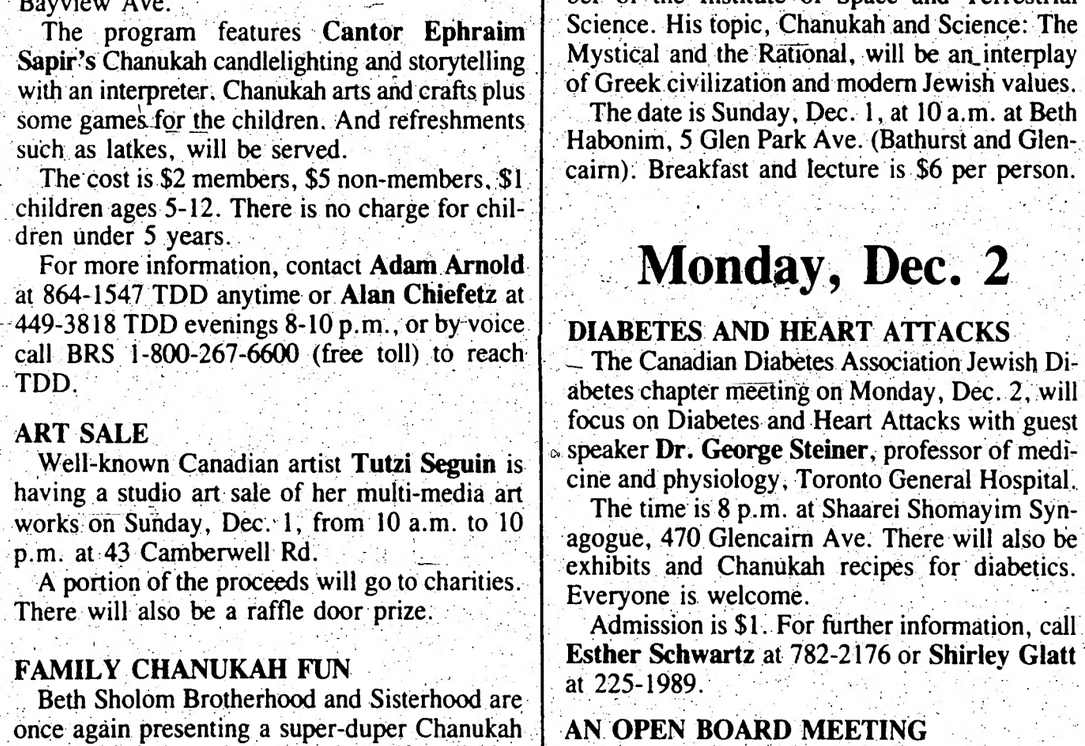
LIBRARY FILMS

Forest Hill Library, 700 Eglinton Ave. W. is presenting two films on Thursday, Dec. 5, at 1:30 p.m. — *Line of Dreams and The Dragons of Sugar Island.*

There is no admission charge and refreshments are served.

MAGDAS

Always ready to respond to the call are the two Magdas, namely Magda Schullerer (left) and Magda Trattner, both members of the Hungarian Jewish Association. Zelda Lootsten, who runs the UJA Societies division, can count on them to volunteer for telethons or any other activity. Schullerer also speaks to student groups about her personal experience during the Holocaust and has participated in the Volunteers for Israel program. The other Magda does a lot of work with the senior citizens at Baycrest.



HATS OFF

"Hats off" to the successful Village Shul hat show which took place at Head First at the grand opening gala recently. Pictured here are (from left) Stacie Weingarten, daughter of owner Roneen Weingarten and one of the models at the event; Nancy Weisbrod, Village Shul steering committee chairman, and Lori Palatnik, rebbitzen of the Village Shul.

And What Else Is New...

GENDER AND JUDAISM

Kolel: A Centre for Jewish Learning announces a week-long mini-course on the theme Gender and Judaism. This week of text study opens Sunday, Dec. 15 at 3 p.m. with the film *Half the Kingdom*, the award-winning National Film Board documentary dealing with the ongoing quest of seven Jewish feminists in the process of discovering their place within Judaism.

It will be followed by a panel discussion with the producer **Francine Zuckerman, Rabbi Elyse Goldstein** and Concordia University scholar **Norma Joseph**, who are featured in the film. At 7 p.m. that evening, Prof. Joseph will launch the academic portion of the series with the examination of the biblical story of Yiftach's daughter.

[Cont'd. on page 23]

Organizations and People

What's New

[Cont'd. from page 22]

Two classes will be offered each evening, Monday through Thursday, on a wide spectrum of topics affecting both men and women, ranging from Torah to contemporary law, liturgy and ritual.

No pre-registration is necessary. A complete schedule of the program including locations, times and dates can be obtained by calling Kolel at 660-3154.

SHABBAT STUDY LUNCHEON

Beth Tzedec Shabbat Study Luncheon is taking place on Saturday, Dec. 7, at noon, following services. **Col. Israel Ben-Haim** will speak on Israel's Security — An Airforce Officer's View.

Reservations (paid) must be made no later than Tuesday, Dec. 3. Unpaid reservations cannot be accommodated. Call the synagogue office at 781-3511.

CHANUKAH DANCE

The General Wingate branch of the Royal Canadian Legion, 968 Eglinton Ave. W., is holding a Chanukah dance on Saturday, Dec. 7, at 8 p.m.

The charge of $7 per person includes special Chanukah buffet. For reservations, call 782-5024.

NISHMA SINGLES CHAVURAH

NISHMA is forming a singles chavurah. The chavurah will meet monthly to discuss Jewish topics, but will allow time for socializing. The objective is to study with intensity, but in a setting of friendship and camaraderie and ...who knows?

For more information, call NISHMA at 490-9669.

CANDY TREES

Buy a sweet treat for a relative or friend this Chanukah. Jordana-Yamit chapter of Hadassah-WIZO is selling candy trees made with kosher candies arranged on an attractive mug.

The price is $12 and includes free delivery. Call **Janet** at 631-0724 or **Margi** at 731-4227.

ISRAELI FOLKDANCE MARATHON

An Israeli folkdance Chaunkah party marathon with **Marco Ben-Shimon** is set for Saturday, Dec. 7, at 8:30 p.m. at Drewry Secondary School, 70 Drewry Ave. (west of Yonge between Finch and Steeles). There will be lots of traditional Chanukah food and fun.

Also, a reminder that Israeli folkdancing with Ben-Shimon continues every Tuesday evening at Holy Blossom Temple, 1950 Bathurst St. (beginners at 7:30, intermediate at 8:15 and advanced at 9:15), and Thursday evenings at Drewry Secondary School (beginners at 7, intermediate at 8:30).

For information about the Chanukah event and/or the dance classes, call 771-0363.

SPEAK, READ, WRITE HEBREW

The Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave., announces that registration is now open for the fall courses for adults and teenagers in conversational Hebrew for beginners, intermediate and advanced students.

The morning courses run on Mondays Jan. 27-May 4, from 9:40-11:05 a.m. The evening courses run on Tuesdays Jan. 28-May 5 from 7:30-9 p.m. All classes are conducted under the guidance of skilled Israeli teachers. The promise is that beginners will speak, read and write Hebrew in 15 sessions.

Free introductory private lessons for beginners and make-up sessions for all students who miss lessons are offered.

All courses held at the Institute are under the supervision of **Joseph Klinger**, well-known educator, who introduced the Israeli ulpan method in Toronto. For consultation and registration, call him at 787-0197 or 781-3571.

AMATEUR CHOIRS COMPETITION

Choral singing is now a more rewarding experience than ever. CBC Radio, in co-operation with the Canada Council, is offering $52,000 in its ninth National Radio Competition for Amateur Choirs.

Entry forms, outlining rules and regulations, are now available from local CBC stations. They may also be obtained by writing CBC National Radio competition for Amateurs, Box 500, station A, Toronto, M5W 1E6. Entry deadline is Feb. 7.

OLIVER!

Newtonbrook Secondary School's production of the musical *Oliver* goes on stage at the school, 155 Hilda Ave. (Yonge and Steeles) Dec. 12, 13 and 14 at 7:30 p.m.

Tickets are $8 up to Dec. 6. After that each ticket will cost $10. For information and tickets, call **Scott Elliott** at 395-3280.

SHABBAT LECTURE SERIES

Monday evenings at 8:30 p.m., **Rabbi Yechezkel Grysman** will be teaching Halachah classes for men and women, under the auspices of the Women's Studies Program of Ohr Somayach Thornhill. The lectures are given in the library of the Ohr Somayach wing of Beth Avraham Yoseph of Toronto (BAYT), 613 Clark Ave., Thornhill.

This new series will deal with Shabbat, showing that the seemingly vast complexities of Shabbat are highly overated, clarifying laws and customs, showing that Shabbat observance is far simpler than originally perceived.

This Shabbat lecture series is entitled Shabbat, Spiritual and Experiential. For more information, call 886-5730.

JF & CS WORKSHOPS

Jewish Family & Child Service announces the following six-week series will be offered in January:

The Single Parent Challenge: Finding a Balance Between Parenthood and Personhood — This group will discuss discipline, time management and building a new life.

Grandparenting Through Divorce — A group for grandparents to discuss their revised roles, their feelings and how they can effectively support their children and grandchildren through this difficult time.

One Marriage-Two Religions — A group for engaged and/or married couples from different religions.

Mid-Life Separation and Divorce — Finding yourself alone after years of marriage can be devastating. This group will discuss coping with change, finding a new identity and letting go of the past.

For further information concerning fees and registration, call **Pat Lieberman** at 638-7800, ext. 215.

RECYCLE USED APPLIANCES

The City of Toronto has launched a campaign to encourage residents to use a new phone-in collection service to recycle used household appliances.

Clothes dryers, dishwashers, freezers, refrigerators, stoves and washing machines can all be recycled into new metal products. These old appliances can be collected and recycled through the Department of Public Works and the Environment.

Call the department at 392-7742 to arrange for a special collection.

YOUNG RESEARCH VOLUNTEERS

The Rotman Research Institute of Baycrest Centre is looking for healthy young volunteers, aged 18-30, to participate in ongoing research studies.

You will be asked to take a series of ongoing tests involving memory, attention and reaction time.

There are no risks involved, and all information will be kept strictly confidential. Volunteers must be able to travel to Baycrest Centre, 3560 Bathurst St., and will be reimbursed for any transportation costs.

Researchers at the Rotman Research Institute study changes in behavior which occur both in normal aging and in the presence of conditions such as stroke and Alzheimer's disease.

If you would like to volunteer or require more information, call **Lisa Sayer** at 789-5131, ext. 2913.

THYROID FOUNDAION

The Thyroid Foundation of Canada, Metro Toronto chapter, is presenting a public education meeting on the topic The Thyroid and Psychiatric Illness on Nov. 30, at 2 p.m. at Sunnybrook Medical Centre, lecture theatre, 2075 Bayview Ave. Guest speaker is **Dr. Russell Joffe**, psychiatrist, Clarke Institute of Psychiatry.

For further information, call 740-7500.

for seniors

The Wagman Centre's Social Group for Widows and Widowers will be hosting a Chanukah party on Sunday, Dec. 8, from 2:30-4:30 p.m. in the Fireside Lounge of the centre, 55 Ameer Ave. **Irv Mudrick** will provide musical entertainment. Refreshments will be served. Widows and widowers from the community are welcome. The cost is $5 members, $7 guests. Call **Paula David** at 789-5131, ext. 2271, for information.

Earl Bales Seniors Club upcoming events include a dance on Saturday, Nov. 30, at the clubhouse from 7-10 p.m. (members free, non-members $1); a movie Wednesday, Dec. 4, at the clubhouse at 2 p.m. (members free, non-members $1); a Chanukah party Sunday, Dec. 8, from 7-11 p.m. at Earl Bales Community Centre ($8 members, $10 non-members); New Year's eve dinner and dance Tuesday, Dec. 31, from 7 p.m. to midnight with full-course kosher dinner, entertainment and prizes ($28 members, $30 non-members)...Ongoing courses offered in conjunction with North York Board of Education are bridge, fitness and wellness, ballroom and line dancing. Also, anyone interested in playing Mah Jong or in volunteering to look after this activity can call the club office at 636-7856.

Canadian Israeli Club Aluma, for Israelis and Hebrew-speaking persons 55 and over, meets every Wednesday evening from 7:30-9:30 at the Wagman Centre, 55 Ameer Ave. On Dec. 4 the movie, *Cyrano de Bergerac* will be shown...Also, a Chanukah party is planned for Sunday, Dec. 8, at 7:30 p.m. with dance, music, songs, refreshments and entertainment by **Boris Neiman**. Tickets are $5 members, $7 non-members and are available at the Wagman Centre office. For information, call **Avner Meiri** at 663-1443 or **Oved Azuri** at 631-9794 or **Shelley Dunkelman** at the Wagman Centre at 789-5131, ext. 2273.

Shaarei Shomayim Friendship Club, 470 Glencairn Ave., is holding its Chanukah luncheon on Monday, Dec. 9, at 12:30 p.m. Singer **Lenka Lichtenberg** will be performing...A medical program on Monday, Dec. 16, at 1 p.m. will

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EMUNAH MEETING

Bat Zion and Tehila Chapters of Emunah Women of Toronto recently held a joint chapter meeting at the home of Sarah Perlis. The guest speaker was Rabbi Nosson Westreich, regional director of Canadian National Conference of Synagogue Youth, whose topic was Revival of Jewish Life in the Soviet Union. From left are Brenda Schild, Pessy Weitzner, Sarah Perlis, Sara Westreich and Rabbi Westreich.

TEL AVIV FRIENDS BOARD

The entire slate of officers, headed by president Albert Latner of Toronto, was re-elected at the national board of directors meeting of Canadian Friends of Tel Aviv University held in Montreal recently. Other officers include Montrealers Marcel Adams, chairman of the board; Harold Greenberg, vice-president; Lawrence Bessner, vice-president and treasurer; Annie Adams, vice-president and Montreal chairman; and Torontonians Marvin Fox, vice-president and Toronto chairman; Barry Spiegel, national secretary; and Anne Gross, chairman of the nominating committee. Pictured above are (seated from left) Barbara Seal, Sue Carol Isaacson, Annie Adams, Jeannie Tanenbaum, Deborah White, and Joe King, executive director Eastern Canada. Standing (from left) are Marvin Fox, Albert Coronel, Alex Serota, Yehuda Rapaport, Lawrence Bessner, Seymour Aron, national executive director; Arnold Issacson, John Rosenthal, Edward Kertzman and Marcel Adams.

Saturday, Nov. 28/91.
Multichef & Cuisinart demonstration. Taste the difference using quality appliances can make.
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Organizations and People

What's New

[Cont'd. from page 23]

feature **Bob Pritchard** of Shoppers Drug Mart in a discussion on use and abuse of drugs, coordination with foods, and vitamins...Ongoing programs offered in conjunction with North York Board of Education include dancersize, Tai Chi, line dancing and Coping with Life with **Harriet Sharkey**...For information on all programs, contact **Lena** at 785-5773 or **Ruth** at 224-5923...Remember the Golden Book to mark special occasions. Your donations go to Laniado Hospital in Israel. Call **Dorothy Bloomfield** at 787-1526.

Come with the **Young at Heart Seniors** for a Florida vacation for one, two or three months at the Lombardy Hotel. A special package cost of $1,755 (Jan. 30-March 3) includes deluxe medical insurance and cancellation, plus lots of extra goodies. A meeting is set for Monday, Dec. 16, from 1-3:30 p.m. at Beth Emeth Bais Yehuda Synagogue, Tessler Hall, 100 Elder St. For information, call **Helen** at 462-0258 or 635-6343 evenings after 7 p.m. or **Manny** at 633-7463.

Everyone is welcome to join the new senior citizen club **Hadar** which meets every Monday from noon to 4 p.m. at the Garnet A. Williams Community Centre, Room 103, 501 Clark Ave., Thornhill. For more information, call **Viola Landman** at 886-2625.

If you wish to join the **JCC Singers**, like to be on stage and enjoy a pleasurable hobby, come to rehearsals on Thursdays from 9:30-11 a.m. in Room 221 at the Jewish Community Centre North Y branch, 4588 Bathurst St. All voices are welcome. To read music is not a prerequisite. For information, call the president **Dolly Brown** at 636-9468...The JCC Singers next performances are Tuesday, Dec. 3, at 7 p.m. at North York City Hall, and Tuesday, Dec. 17, at 2 p.m. at Lifestyle Forest Hill Place Retirement Residence, 645 Castlefield Ave.

The Good Age Club of the Jewish Community Centre Bloor Y branch, 750 Spadina Ave. (at Bloor) invites you to a presentation on Therapeutic Massage on Thursday, Nov. 28, from 2-4 p.m. The charge of $1 includes bagels and coffee...Good Age programs offered in conjunction with the Toronto Board of Education include knitting, bridge, fitness, current events, folkdancing, ceramics. Programs run Monday to Thursday. For schedule, call **Lubi** at 924-6211.

All **LZA Seniors Club** offers facilities to all members to become part of the fun daily — cards, chess, light lunches, from 10 a.m. to 4 p.m. at the Borochov Cultural Centre, 272 Codsell Ave. There's shuffleboard for daily use and for Tuesday evenings at 7 p.m. under **Abraham Leibowitz**, dancing every Tuesday from 1-2 p.m. under **Libby Ravka**, led by a professional dance instructor... The next major event is a Chanukah party on Saturday, Dec. 7, at 7 p.m. with **Phil Gold** and his orchestra, latkes and Chanukah refreshments, all for only $6. Tickets are available at the Borochov Centre...A few seats are still available for the trips to Miami for five, seven and nine weeks or three months. For details, call **Libby** at 782-2059 or **Belle** at 633-5841. Distribution of tickets for those who have already signed up will take place Wednesday, Dec. 18, at 10 a.m. Light refreshments will be served.

At the **Wagman Centre**, 55 Ameer Ave. — The Multi Media Crafts series with **Sally Blackman** continues on Monday, Dec. 2, from 1-2:30 p.m. with Paper Mache — Create colorful bowls using tissue paper...Women and the Law with lawyer **Janice Rubin** is the topic of the Women's Lecture Series on Wednesday, Dec. 4, from 1-2:30 p.m. in the Fireside Lounge...Current events discussions are led by **Doug Haddow** every Wednesday morning from 10-11:30 in Rooms A and B. Join in and present your views on worldly issues.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

A Chanukah celebration lunch and concert with **Marshall Reiss** accompanied by **Michael Khinkis** singing Chanukah and Yiddish songs, plus latkes, Chanukah donuts, coffee and tea, is arranged for Sunday, Dec. 8, at 2:30 p.m. The charge is $5 members, $6 non-members.

A dance with music by the Creative Band is being held Sunday, Dec. 1, from 7:30-10:30 p.m. Admission is $3.50 members, $4 non-members.

A Chanukah luncheon and concert with singer **Ahuva**, accompanied by **Michael Khinkis** is set for members only on Wednesday, Dec. 4, at noon. Purchase your tickets ($7) early as space is limited.

Also on Wednesday, Dec. 4, a Chanukah dance party will be celebrated by the Israeli cultural club, Etrog, with traditional latkes, candles and entertainment. The time is 7 p.m. and the price is $6 members. $7 non-members.

at the JCC

Jewish Family Education at the Jewish Community Centre North Y branch, 4588 Bathurst St., is hosting a family Chanukah celebration on Sunday, Dec. 1, for children ages eight and under. Join the festivities with the senior kindergarten as they recount the story of Chanukah. There will also be a menorah-making contest, candlelighting ceremony, live music with **Tom Bellman**, sizzling latkes for all, a Chanukah video and crafts. This is a great party for all to enjoy! The program runs from 10:30 a.m. to 1:30 p.m. in the front lobby. For more information, call **Stephanie** at 636-1880, ext. 283.

Volunteers are needed immediately to assist with developmentally disabled teens and adults in a variety of programs at North Y branch. For more information, call **Mimi Bibla** at 631-5652.

There is limited space in the current Tuesday/Thursday Tic Tac Twos program for 2-year-olds at the North Y branch. The program consists of arts and crafts, music, gym, storytime, playtime and Shabbat celebration. For more information, call **Bibi Golberg** at 636-1880, ext. 250.

The North Y branch offers birthday parties for 3 to 12-year-olds. Party package includes invitations and mailing, loot bags, kosher meal and birthday cake and supervised activities. For more information, contact **Bibi Golberg** at 636-1880, ext. 250.

The Concert for Kids on Sunday, Dec. 8, at the JCC Bloor Y branch, 750 Spadina Ave. (at Bloor), entitled Stories of Light is a celebration of Chanukah using shadow puppets and soft sculpture puppets, storytelling and traditional music. This is a Waterwood Theatre Projects Inc. production in co-operation with the Downtown Jewish Community School. Showtimes are 10:30 a.m. (sold out) and 2:30 p.m. Tickets are $6. Call 924-6211.

Find out about the Bloor Y Twentysomething Downtowners Club (24-35 years). Programs are held monthly. The next program is set for Dec. 22. Watch for details. For more information and/or to be added to the mailing list, call **Luni** at 924-6211.

The Bloor Y adult department introduces the Time Out For Me workshops. Join in on Sunday, Dec. 8, for Theatre Games from 1-4:30 p.m. Registration must be made by Wednesday, Dec. 4. For information, call **Luni** at 924-6211.

Join the Bloor Y for its Winter Fun Days program for 5 to 10-year-olds on Monday, Dec. 23; Tuesday, Dec. 24; Monday, Dec. 30; Tuesday, Dec. 31; Thursday, Jan. 2; Friday, Jan. 3. Call **Florence Marantz** at 924-6211 for information.

The Gymnastics Winter Camp for 8 to 14-year-olds features instruction on floor routines, bars, trampolines, and vaults. Included are swimming and gymnastics videos. The camp runs 9 a.m. to 3 p.m. Dec. 23, 24, 30, 31, Jan. 2 and 3. For information, call **Florence Marantz** at 924-6211.

The JCC North/East Valley branch, 7015 Leslie St., offers adult duplicate bridge for members on Monday evenings from 7:30-11. The cost is $3 per session. For more information, call **Nurit** at 889-0813.

The JCC Valley Singles Connection invites you to walk through Sunnybrook Park on Sundays. Come to the main entrance of the Inn on the Park at 11 a.m. and ask for **Marlene**. For information, call **Nurit** at 889-0813.

A fitness program of low impact aerobics for women is held at the JCC Valley on Tuesday and Friday mornings from 9:20-10:20. The cost is $5 per class, $45 for 10 weeks, one class per week, and $85 for 10 weeks, two classes per week. Call **Nurit** at above number for information.

Call the JCC Singles Hotline at 889-5101 for 24-hour taped information of events at the JCC and around the city.

About People

APPOINTED ONTARIO COURT JUDGE

Among the six recently appointed judges to the Ontario Court, Provincial Division is **Geraldine Waldman**.

In private practice since her call to the bar in 1976, Waldman has served as president for Access for Parents and Children in Ontario, one of the first supervised access programs in existence in the province. She is also a member of the board of directors of Women's Habitat as well as of the Jewish Family & Child Service, Education Wife Assault and Community Legal Education Ontario.

The appointment was effective Nov. 15.

CANADIAN FRIENDS OF HAIFA U

Sam Crystal, who has been a director of the Canadian Friends of Haifa University since 1978, has been elected national president. He succeeds **Michael Davis**, who retired as president after five years.

Sam Crystal

Crystal, who has been a national vice-president, was recently elected a governor of the University of Haifa. He has been active in all Canadian support activities for the university and was Toronto Chapter chairman several years ago.

A former journalist, Crystal is vice-president, public affairs, of the Oshawa Group Ltd., a governor of Baycrest Centre, a director of the Canada-Israel Chamber of Commerce and is involved in food industry organizations in Canada and the United States.

Gella Rothstein

Breda Chug

BAYCREST APPOINTMENTS

Gella Rothstein is the new director of the Women's Auxiliary of Baycrest Centre. Her background includes a wealth of fundraising and organizational experience from a number of high-profile community volunteer positions. Currently co-chairman of the May 1992 National Plenary of Canadian Jewish Congress, as well as co-chairman of campaign education and training for United Jewish Appeal, she chaired the 1990 Negev Tribute for Jewish National Fund and is an officer of the Jewish Federation of Greater Toronto. Rothstein is also a past Woman of the Year, National Council of Jewish Women.

Breda Chug has been appointed director of program services for the Jewish Home for the Aged. She takes on the position in addition to her responsibilities as director of therapeutic recreation and expressive therapies for Baycrest Hosital.

HEARING AIDS

Israel Friedman (centre) is shown here with Hy Fogelman (left), national director, Canadian Friends of Kupat Holim, accepting hearing aids for the Soroka Hospital in Beersheva from Gordon Kerr, program director of the Canadian International Hearing Services. Friedman has spearheaded equipping the audiology department for the Soroka Hospital and has already been instrumental in sending a computerized hearing tester to the hospital. He has undertaken to supply a quantity of used hearing aids to the people of the Negev with hearing impairments. If you have any old units you are no longer using, call Canadian Friends at 630-9444.

ORT RAFFLE

The annual ORT-A-Chance raffle took place recently at the Toronto ORT offices with members of the executive and board drawing the winning tickets. First prize of $1,000 travel voucher was won by Rachel Halperin; second prize of Motorola cellular phone by Guggi Way, and third prize of 20-inch color TV by Angela Geerdnick. Seen above are (from left) Bertha Dermer, Rochelle Shulman, chairman of the raffle project; Kati Harari, acting president; Ann Houpt and Ann Posen.

singles events

Singles Events is an advertising feature of The Canadian Jewish News. ***Deadline is Monday, 5:00 p.m., 10 days preceding issue date.*** *For rates or to place an ad, please call Alan at 422-2528.*

Mayfair West Racquet Club (Chesswood/Sheppard) is having its next singles party Saturday, December 7th. The action begins at 7:00pm with a tennis round robin, and a dance following at 10:00pm. The cost for the tennis and dance is $20.00 for non-members, and $15.00 for Mayfair members. The cost is $9.00 after 10:00pm for the dance. Reservations are a must for tennis. Call Marcia at 638-1010. 7679

Group 24 (Age 55 and over) is having a get-together on Saturday, December 14th at 7:30pm. Interested singles please call Isaac at 925-6572 or Anita at 322-6688. 7720

Singles... La Party Strikes Again!!! Thursday, December 19th. 8:00pm. The Club Bluenote, 128 Pears Avenue. Cover $10.00. Incredible live entertainment. **Prizes**- Grand prize a trip to Florida at deluxe tennis/golf resort courtesy of Algonquin Travel, Canadian Holidays and Saddlebrook Resort. Donations being made to Children's Wish Foundation. La... C. Usher, D. Kerbel, L. Goodman Production. 7760

Chanukah celebrations set for Cummer Lodge

TORONTO —

Chanukah celebrations are planned for the Jewish residents of the Cummer Lodge Home for the Aged, complete with traditional holiday refreshments. Organized by the Mitzvah Volunteers of Cummer Lodge, the festivities are set to begin at 1:30 p.m., Sunday, Dec. 8.

Returning as the star attraction is Cantor Ephraim Sapir of the Beth Tikvah Synagogue, who last year stepped in at the 11th hour to take the place of a group of Beth Tikvah students whose bus had broken down.

Cantor Sapir and a talented pianist from the Beth Tikvah congregation entranced their Jewish audience with an unforgettable Chanukah concert, came back by popular request for their Purim party and for this year's Chanukah celebration.

Recent activities at Cummer Lodge included a High Holy Day service on the Sunday between Rosh Hashanah and Yom Kippur. Lay leader was mitzvah volunteer Carl Rees, whose mother is a resident of the Lodge.

Rabbi Emeritus Avraham Feder was superb as cantor, having graciously stepped in to take the place of Cantor Sapir, who was indisposed. Gordon Goodman of Temple Emanu-El came to Cummer Lodge direct from a Veterans Parade to sound the traditional notes of the shofar, stirring the hearts of the 107 residents and family members assembled there.

The Jewish residents of Cummer Lodge and its adjuncts, the Willowdale Manor and the Willow, comprise the congregation which took the name Kehilat Beit Avot of Cummer Lodge just over a year ago.

They attend Sabbath services on the second and fourth Saturdays of each month in an auditorium which is transformed into a sanctuary for the occasion, complete with candelabrum, flowers, silver natilah utensils, kiddush cup, mezuzah, talesim, and head coverings.

Kehilat Beit Avot celebrated its first anniversary last month with a special kiddush. During its first year of existence, the sadness of death . . . the joy of a new birth, have been marked in traditional fashion at Sabbath services.

Regular feature

With the donation by mitzvah volunteers Barbara Ber and Bernice Slonim of Rabbi Plaut's Torah and Commentary, in memory of a loved one, Torah readings have become a regular feature and residents or family members chant the Torah blessings.

Carl Rees leads the services and his wife Hannah leads the singing. The mitzvah volunteers escort residents to and from the services, and there are usually 50 or more men and women worshipping together at the Sabbath morning services.

The mitzvah volunteers, part of the Cummer Lodge Volunteers Association, recently attended a workshop convened by the Chaplaincy Division of the Jewish Family and Child Services for those involved in nursing home visits.

Hebron's Rabbi Leiter slams Bush, Madrid conference

By
RANDI DRUZIN

TORONTO —

Israeli prime minister Yitzhak Shamir believes Israel has been "stabbed in the back" by the Bush administration, says a rabbi attended the peace conference in Madrid.

Rabbi Yechiel Leiter, mayor of the Jewish community in Hebron in the West Bank and a member of the International Council of Jewish Communities in Judea, Samaria and the Gaza, said in a recent address that Shamir had told him the Israelis have "never been lower," and that Israel "doesn't have any friends."

However, the rabbi said, Shamir had promised "not to let [the Jewish people] get lynched."

Rabbi Leiter, whose appearance was sponsored by the Toronto Zionist Council and the community action for Israel committee of Canadian Jewish Congress, Ontario region, was among a small group of Israelis who attended the conference as observers, and met with the Israeli prime minister and U.S. deputy secretary of state Lawrence Eagleburger.

He said the Bush administration had presented the "most troubling aspect" of the Madrid conference, and he balked at its claim to be an "honest broker." He said U.S. secretary of state James Baker "was almost like an Arab courier" at the conference, following directives from Arab leaders.

"The Americans say we should trust them," Rabbi Leiter said. "But they've broken every promise [about the conference] they made to Israel."

Rabbi Leiter said the Americans had broken their promise that bilateral talks would take place in the Middle East, that negotiations would not convene more than once, that only one person would make opening remarks on behalf of the Jordanian-Palestinian delegation, and that the conference would not be an international one.

Rabbi Leiter strongly supported Shamir's refusal to exchange land for peace, and, he said, he is confident the Israeli prime minister will continue to "stand alone" againt the United States and the Arab countries. "[Trading land for peace] would rip the guts of our homeland from us," he said, indicating that without the territories, Israel would be only nine miles wide at its narrowest point.

Rabbi Leiter also said Israel's annexation of the territories was legal because they were acquired during a defensive war (the Six Day War).

"That land belongs to us," he told the audience.

"[The territories] are the greatest source of faith to the Jewish people," he added. "They are the fulfilment of everything we've been waiting for. We've returned to our homeland."

Rabbi Leiter said that Jews worldwide must support Shamir's efforts to keep the territories. "We never give up our dreams," he said. "We must stand together."

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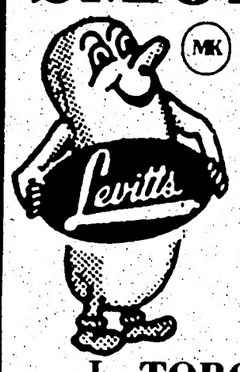

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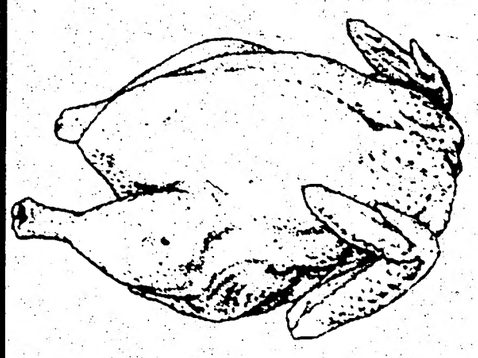

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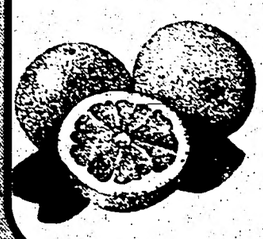

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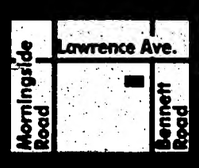

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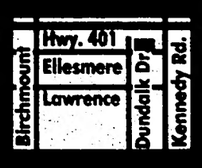

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Pardes Shalom gives gift

TORONTO —

William C. Draimin, president of the Toronto Hebrew Memorial Park (Pardes Shalom Cemetery) presented a gift of $50,000 to the Pardes Shalom Fund of the Endowment Fund of the United Jewish Welfare Fund/Jewish Federation of Greater Toronto.

Pardes Shalom Cemetery is located on Dufferin Street, north of Major Mackenzie in the City of Vaughan.

In presenting the gift to Sheila Engel, vice-president of the Jewish Federation of Greater Toronto, Draimin explained that the organization is committed to contribute surplus funds to the Endowment Fund, so that the income annually can be used to support charitable services in the Jewish community.

This is the second such gift made by Pardes Shalom. The income this past year was designated for the United Jewish Appeal/Exodus Campaign.

The Toronto Hebrew Memorial Park is a community-owned cemetery which provides burial services to the entire Jewish community. Forty-two synagogues, societies and landsmanshaften have allocations at Pardes Shalom, representing Reform, Conservative, Orthodox and secular institutions.

To meet the special needs of each segment of the community, separate sections have been designated for each denomination.

In addition, a community section has been set aside for those who are unaffiliated with any organized body. Also, provision has been made to provide for the need of those members of the community who cannot pay for the essential burial services. This community concept at Pardes Shalom is unique to North America cemeteries.

William Draimin, president of Toronto Hebrew Memorial Park (left), presents a cheque of $50,000 to Sheila Engel, vice-president of the Jewish Federation of Greater Toronto, and Samuel Helfenbaum, director of the Endowment Fund/United Jewish Welfare Fund, Jewish Federation of Greater Toronto. [Graphic Artists photo]

Associated to grant scholarships

TORONTO —

The Associated Hebrew Schools of Toronto has announced it will accept applications for scholarships in higher Jewish studies.

These scholarships are granted annually to qualifying candidates from a special fund established by friends of Associated who are interested in higher Jewish education. Chairman of the Scholarship Committee is Louis Weisfeld.

Deadline for receipt of applications is March 31, 1992. Applications should be effective the following academic year. Awards cannot be retroactive.

The awards are designed to assist graduates of Associated who propose to pursue post-secondary Judaic studies in a recognized institution in Israel. Priority will be given to applicants who seek to prepare themselves for a career in teaching in the Hebrew Studies department at Associated Hebrew Schools.

Candidates must be graduates of Grade 8 at Associated, and a graduate of a recognized Jewish senior day high school or yeshivot, who have completed their formal studies.

All awards are for a single year but the school will consider applications for renewal. Payment of awards and renewal of awards will be conditional on receipt of satisfactory evidence that the candidate has successfully completed the program for which the award was made.

Requests for a scholarship grant must be made on forms obtainable from the Associated Hebrew Schools Scholarship Committee, 3630 Bathurst Street, Toronto, Ontario M6A 2E3 (789-7471).

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The Arthur Siggner Memorial Lecture is sponsored annually by the Arthur Siggner Memorial Trust Fund, the Christian Jewish Dialogue of Toronto and the United Synagogue of America, Ontario Region.

No Admission *Refreshments* *Info:* 941-9356/633-5500.

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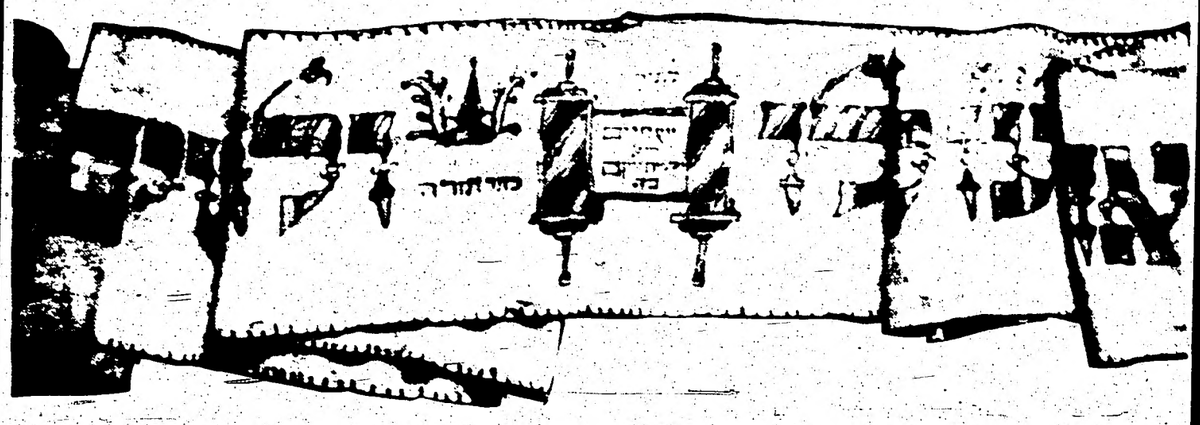

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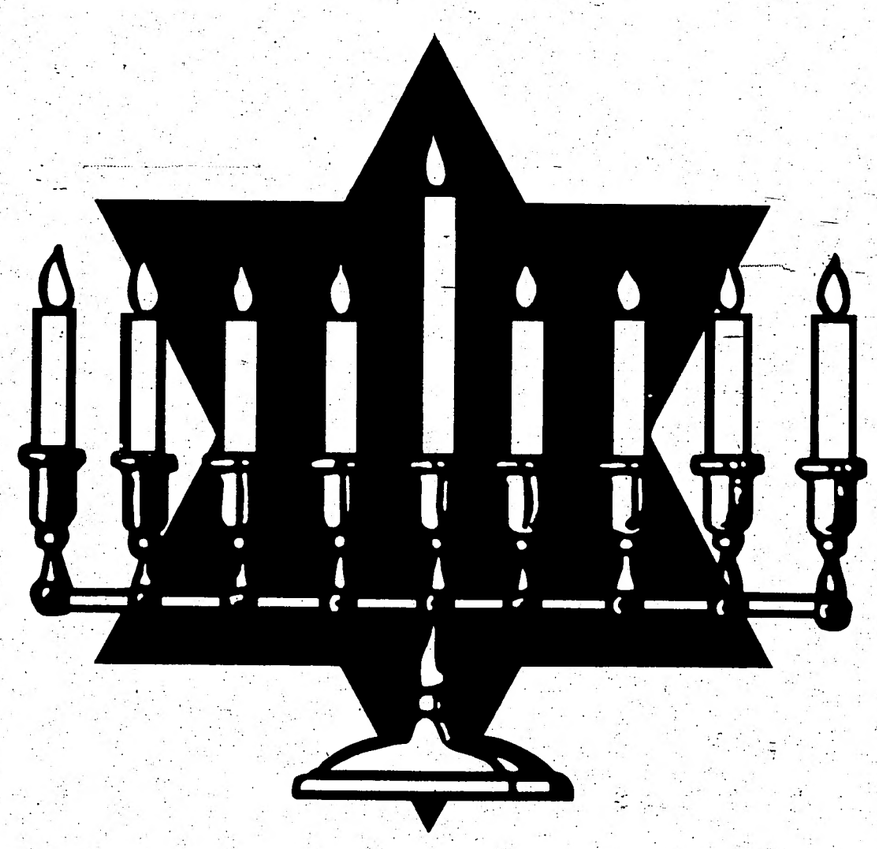

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Organizations and People

UIA's Rosenfelder to head back to Israel

Reuven Rosenfelder

By
BEN ROSE

TORONTO —

Shortly after Reuven Rosenfelder arrived in Toronto as a shaliach from Israel in 1989, the doors of the Soviet Union began to open for Jews going to Israel.

The trickle became a flood and in his job as director of communications for the United Israel Appeal of Canada Rosenfelder had a front row seat for Operation Exodus.

"I was incredibly lucky to be here at that time and to see what a tremendous response the Canadian Jewish community made," he said.

Rosenfelder is going back to Israel before the end of the year. His wife, Sharon, an American, who while here was co-ordinator of English classes for Russian immigrants for the Jewish Immigrant Aid Society, and their son, Shani, are already back in Israel.

Meeting olim

"I remember at our first planning meetings that we considered that settling 100,000 olim from the Soviet Union would be a herculean job," he recalled. "When the extent of the exodus became known it was almost unbelievable."

As Jews streamed out of the Soviet Union by plane, ship, train and bus, Rosenfelder found himself with missions visiting transit points in Eastern Europe, and in Israel meeting olim and attending meetings of the Jewish Agency in Jerusalem as an observer.

"I may be a professional but when I stood on the train platform in Warsaw and watched the expression on the faces of Jews arriving from the Soviet Union, I was as moved as any lay person."

Rosenfelder's background was an apt one for someone coming to Canada from his job with Karen Hayesod in Israel. He had already lived in the United States for 10 years, though born a Sabra. Coming to the United States on a scholarship, he stayed to graduate from the School of Journalism at Columbia University, New York, and worked as a newspaper reporter in New Jersey, for the Office of Public Information at Columbia and in public relations for the Technion Society. He returned to Israel in 1972.

He said he was amazed at how successful the Jewish Federation model in North America is in involving volunteers and raising funds. There is little knowledge in Israel and other parts of the world about how this federation system works and this should be remedied, he said.

One lasting impression of his stay in Canada is that Operation Exodus, the Gulf war, Operation Solomon and other events restored the centrality of Israel as the rationale for fundraising drives in North America whether for local services or for Israel.

Easing the transition for Rosenfelder from Israel to Toronto was the presence of his first cousins, Michael and Anna Rosenfelder, whose four children have all made aliyah.

Ner Israel Yeshiva fetes Rubenstein

By
LEILA SPEISMAN

TORONTO —

Praising him as a man of exemplary generosity, Ner Israel Yeshiva honored businessman Max Rubenstein at its 32nd annual dinner.

Over 300 people attended the event, which was held at Beth Avraham Yoseph Congregation in Thornhill.

Dinner chairman Marvin Sigler noted that Rubenstein and his son Jeff, a Ner Israel graduate, had been generous to the yeshiva.

Rosh yeshiva Rabbi Gavriel Ginsberg warned that "we are living in a time of spiritual genocide that threatens to envelop klal Yisroel." Those few places that teach Torah, love of G-d and yiras shomayim, fear of heaven, must be supported, even in recessionary times, he said.

According to tradition, he said, every righteous man that dies is replaced. The reason that there are relatively so few righteous people around, he said, is that, while all Jewish children are born tzadekkim, "because they are not afforded a proper education, their souls are lost to klal."

The mission of the yeshiva, the rabbi said, is to encourage love and devotion to G-d through the spirit of Torah.

Rabbi Mordechai Ochs, Rubenstein's rabbi, said that Rubenstein, like his father Hershel, a founder of the yeshiva, gave to charity unselfishly and generously. "Those who give like that, will never lose."

Rabbi Ochs presented Rubenstien with a plaque acknowledging an endowment created by a large group of the philanthropist's friends, spearheaded by his son Jeff.

Jeff Rubenstein praised his father for teaching not just the importance of giving charity, but how to give it with an open hand.

Rubenstein's wife Eve was presented by a bouquet of flowers on behalf of the women's auxiliary.

Sigler noted that the auxiliary had arranged for some of the classrooms to be air-conditioned, which would be invaluable in the summer months.

Max Rubenstein responded by saying how honored he felt to follow in the footsteps of his father, who received the same honor 13 years ago.

Abe Bleeman brought greetings from yeshiva president Joseph Tanenbaum. Rabbi Moses Burak, a brother-in-law, presented Rubenstein with an inscribed kiddush cup.

Bentzion Berkovits, a student at the yeshiva, gave a dvar Torah.

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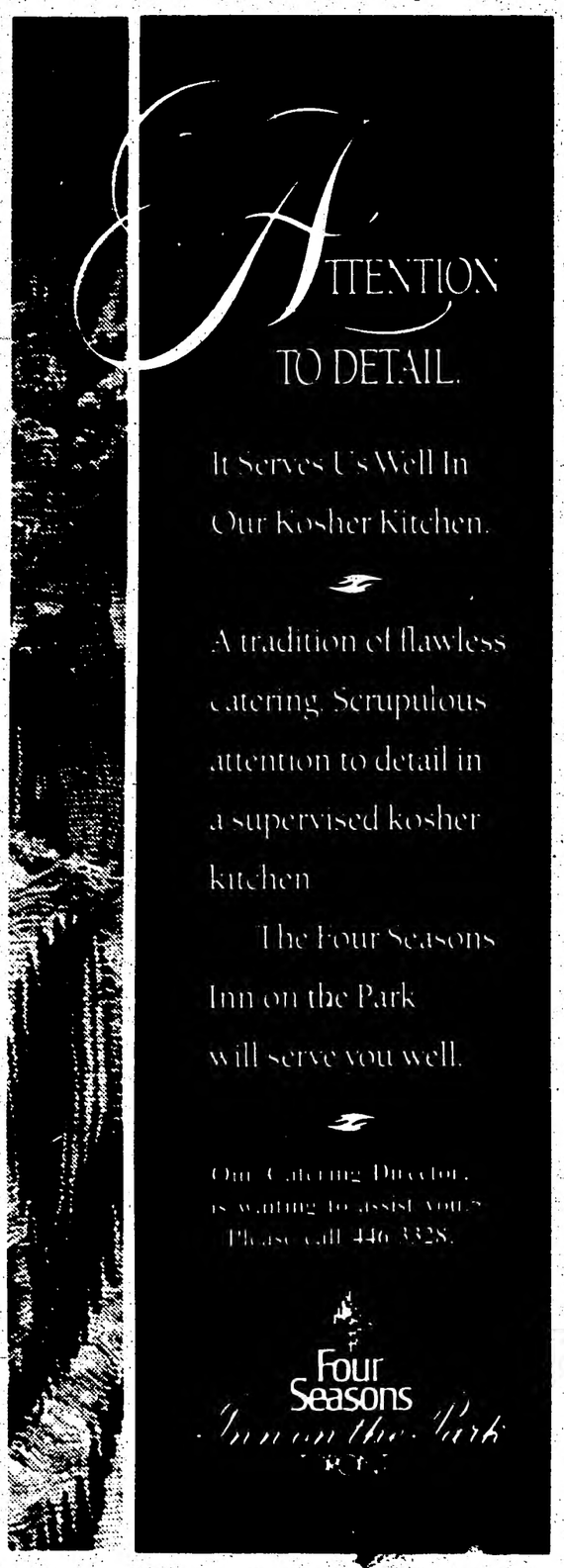
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Organizations and People

Ivansker celebrates 60 years

By
RANDI DRUZIN

TORONTO —

Las Vegas crooner Marv Rosensheim delighted the 200 people at the Adath Sholom Synagogue celebrating the 60th anniversary of the Ivansker Mutual Benefit Society.

During dinner, Rosensheim left his band on the stage, and sauntered in and around tables, microphone in hand, treating the Ivanskers and their guests to a Las Vegas-style performance.

"It was wonderful," says Ivansker vice-president Martin Fisher. "Everyone loved Marv's performance. He certainly contributed to a successful evening."

In an addition to entertainment by the Marv Rosensheim Band, the affair, held Nov. 8, included a four-course meal followed by a presentation of honorary awards to six Ivanskers in recognition of their contribution to the society.

One was given to Sam Brown, the society's only living founder. In 1931, Brown, with other Jewish immigrants from the Soviet town of Ivansk, organized the Ivansker Mutual Benefit Society to help one another adapt to life in Canada. In the years leading up to World War II, the Ivanskers helped bring many of their relatives to Canada — Jews who otherwise would have been sent to Treblinka by the Nazis.

Major benefactor to Baycrest

In recent years, the society, one of the largest "landsmanschaften" organizations in Canada, has been active in the Jewish community at home and abroad. It has been a major benefactor to Baycrest Centre for Geriatric Care and it established the Bathurst Lawn Memorial Park Cemetery. Some of the other organizations with which the society is involved include the Jewish National Fund, Mount Sinai Hospital and the Pioneer Women's Organization of Canada.

Also, the society recently donated a Sefer Torah to a synagogue in Israel.

"Ours is a healthy organization," chapter president Marvin Cooper said at the banquet. "We have more members today than ever before."

A healthy part of the Ivansker Mutual Benefit is Cooper's father Ben, who was honored for his contribution as the society's first trustee and as chairman of its building committee. The elder Cooper is the oldest member of the society, and "he's incredible," says Marvin Fisher. "He's 90 years old and he still drives his own car."

Ben may be able to drive himself to another banquet as soon as next year; organizers were so pleased with the affair, they're considering having it every year rather than every five years, as they have done in the past.

Age and memory defects studied

By
BILL GLADSTONE

TORONTO —

A panel of three Toronto doctors discussed Aspects of Brain Research recently at the annual meeting of the Canadian Society for the Weizmann Institute of Science, Toronto chapter, at the Park Plaza Hotel.

Dr. Umberto De Boni, an associate professor in the Department of Physiology, University of Toronto, briefly described the complex, mysterious process by which brain cells communicate with each other.

Unlike those parts of the brain that are associated with specific sensory functions like seeing or hearing, some parts seem dedicated exclusively to the integration of information, he said. These sections of the brain make it possible for us to do multiple tasks simultaneously, he said, like driving in highway traffic and having a conversation while preoccupied with business matters.

Dr. Peter Carlen, a staff neurologist at Toronto Western Hospital and the Addiction Research Foundation, spoke briefly about alcoholism-induced brain damage, which he said is reversible if the patient stops drinking. He also mentioned that drugs are now being tested that could reduce age-related memory defects.

Dr. Morty Mamelak, an associate professor of psychiatry at U of T, discussed the effects of minor head injuries to behavior and memory. Whereas, in the movies, people who briefly black out after a blow to the head awaken without side effects, in actual situations "nothing could be further from the truth," he said.

Brain-injured patients often complain of memory loss, distractability, fatigue, depression, anxiety and insomnia. After such an injury, the electrical activity of the brain becomes "more predictable" and behavioral responses are dulled, Mamelak said. "It's like you suddenly got a lot older. A 45-year-old man may feel he has the brain of a 70-year-old."

Furthermore, such people often lose self-confidence, may be easily provoked, and may feel no longer capable of continuing at their jobs. "Yet," Mamelak said, "they are told that there isn't a great deal wrong with them."

The panel drew attention to an area of scientific investigation with which scientists at the Weizmann Institute are much involved, according to the institute's chairman, Murray Koffler, who also spoke during the meeting.

Weizmann researchers are trying to solve questions pertaining to the aging of the brain, memory and learning, recovery from trauma and stroke, and the pathology of various central nervous system diseases.

* * *

A new slate of officers was approved at the meeting, headed by chairman David L. Dennis and president Dr. Allan S. Gordon. Vice-presidents are Douglas G. Bassett, Stephen N. Bianco, David E. Buck, Stephen Burns, M. Nassie Godel, Carol Gordon and David B. Shapira; Wayne Rudson is treasurer; Judith G. Teller is secretary. A list of 117 executive board members was also approved.

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Organizations and People

Elbaz captures Inquisition in art

By
PAUL LUNGEN

TORONTO —

The European "discovery" of America led by Christopher Columbus 500 years ago is an event that continues to stir immense controversy as Natives accuse the Spanish-backed explorer of bringing devastation to their indigenous cultures.

Jews may be uniquely positioned to understand that view — though from a somewhat different perspective. For it was in that same year, 1492, that the longstanding Jewish civilization centred in Spain came to a crashing end thanks to the consuming religious fervor of the Spanish Inquisition.

Artist Andre Elbaz has tapped into his "genetic memory" to produce a gripping series of 23 works that refer back to that traumatic event. Entitled *Of Fire and Exile*, Elbaz's silkscreen works are intended to mark the 500th anniversary of the Inquisition, which culminated in the expulsion or conversion of the country's Jews.

Elbaz's pictures show the sometimes agonized suffering of the Jews, the cold and brutal faces of the inquisitioners (though in one, a placid, emotionless face is given a Picasso-like treatment with a second, howling face emerging from inside) and the dignified, noble miens of their Jewish victims.

In one, a bearded elder leads a group of Jews, including children, all wearing the humiliating dunce cap known as the croca, to their fates, depicted in searing detail as a group of Jews burning at the stake.

Flames swirl from the victims as a faceless inquisitioner thrusts a cross forward at them, as if to justify their fates.

Elbaz, who is known for his silkscreen prints on the Shoah entitled *SEULS*, said he has chosen to depict these two Jewish tragedies "because I haven't found someone to do it before. I think I have a powerful (way) to do it. I have to do it."

In Toronto in a bid to find venues for his work, Elbaz said he sees his renderings of the Inquisition and the Shoah as a sort of testimony.

There are only a few works on the Inquisition, he continued — some canvasses by Goya, a few etchings and drawings by other artists. Elbaz believes he can imagine himself in a situation experienced by Jews 500 years ago and draw it in such a way as to represent a testimony for the victims.

And there's a second motivating aspect for the Montreal-based artist. A few years ago, while he was living in Paris, some friends from the cultured, educated elite of France were shown the works. "Fortunately, we're not in the Spain of five centuries ago," he said, because "their reaction was visceral. They still think it was all right for the Church to do what it did."

Elbaz, who was born in Morocco 57 years ago, said that while he cannot trace his lineage all the way back to Spain, "I know I'm from that culture."

He has an affinity for Spanish music, a familiarity he believes comes from "genetic memory."

Elbaz, whose work has hung in galleries from Tokyo to Jerusalem, is hoping he can interest Toronto-based universities and libraries to show his work on the Inquisition. The University of Ottawa is currently exhibiting *Of Fire and Exile*.

Andre Elbaz with one of his silkscreen works on the Inquisition. [Paul Lungen photo]

Clanton Park tops in league

TORONTO —

Clanton Park 'A' was recently crowned champions of the Orthodox Shul Baseball League after defeating its arch-rivals from Petah Tikva two games to one in the best of three championship final.

Though they fell behind in the series one game to none after a 27-20 slugfest, the boys from Clanton Park tightened up their defence and rode the pitching arm of Ken Greenwald to consecutive 7-3 and 15-5 wins, said Dr. Mark Levy, third baseman for Clanton Park.

Things did get a little tight in the second game for the eventual champions, who led by only a 4-3 margin going into the ninth inning. But three runs in the final frame broke the game open and paved the way for the sudden death matchup.

In the final game, Clanton Park jumped into a 10-1 lead after only three innings and coasted the rest of the way to the series victory, said Mendy Goldman, commissioner of the league and a member of the winning team.

The Clanton Park/Petah Tikva matchup was the fourth time in the last five years that teams from the two shuls met in the final. Clanton Park came out in top in 1985, '87 and '91, while Petah Tikva were champs in 1988 and '89. Last year, Torah V'Avodah interrupted that domination to capture top spot.

Emotions ran high through this year's playoffs, in which Clanton Park knocked off three Petah Tikva entries, the 'D', 'C' and finally 'A' team, Levy said. But strong pitching, great plays in the outfield and good all-round defence sparked Clanton to the victories.

About 325 players on 23 teams took part in the 14-game season — a far cry from the six teams from six shuls which participated in the league's inaugural season 10 years ago.

— P.L.

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New applicants may apply in person or by mail to the Permit Parking Offices of the Department of Public Works and the Environment, 1st Floor, New City Hall, telephone 392-7873.

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Holocaust memorial dedicated at shul

By
FRANCES KRAFT

TORONTO —

"Culture defines who we are, who we were and what we will be," said keynote speaker Elaine Todres, Ontario deputy minister of culture and communications, at the recent dedication of a Holocaust memorial at Holy Blossom Temple.

The memorial, a back-lit 30-foot by 10-foot white-painted aluminum wall sculpture in the synagogue's courtyard, was created by Israeli artist Zipora Gendler. It began as a collaboration between Gendler and her brother, Toronto sculptor Sorel Etrog, whose Chassidic Head sculpture has been in the courtyard for many years.

The modern, representational memorial by Gendler includes six "branches" that can be seen as a rainbow, each branch representing one million of the six million Jews who died in the Holocaust.

"It speaks to me of man, of rebirth, of memory, of hope and renewal....it radiates life-and-affirmation," said Paul Hellen, co-ordinator of the project along with Estelle Latchman. Hellen read messages from Gendler and Etrog, who were unable to attend the dedication because their father had just died in Israel.

The Holocaust memorial was commissioned as a result of a bequest of the late Miriam Neveren, a woman described during the dedication service by Rabbi Gunther Plaut as "caring not only toward friends and family but even toward strangers."

Following the service, led by Rabbis Dow Marmur, John Moscowitz and Sharon Sobel and Cantor Benjamin Maissner, and held, significantly, on the day following the anniversary of Kristallnacht, Neveren's sister, Renee Lyons, unveiled the plaque in memory of her sister. A plaque commemorating this year's "courtyard renewal" was unveiled by Jack Kugelmass, Holy Blossom Temple brotherhood president, and Sheila Smolkin, sisterhood president.

Todres noted in her speech that many people ask why it is so important to commemorate the Holocaust, and why it is so important to do it now.

She said she wondered how future generations will remember [the Holocaust] when the witnesses are dying. "How will we remember? By books, poetry, film, visual art and documentary footage of what happened," she answered with the authority of her government position and her conviction as a daughter of survivors. "The transmissions of memory have to be done through culture," Todres said.

Renee Lyons unveiled the commemorative plaque accompanying the new Holocaust memorial sculpture at Holy Blossom Temple. [Alron photo]

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Organizations and People

Spanish persecution chronicled

By
FRANCES KRAFT

TORONTO —

The word "Marrano" brings to mind a picture of a "secret Jew," perhaps lighting candles Friday night in a basement without knowing why. For many North American Jews the image is exotic and distant.

Yet anyone who's heard Renee Levine Melammed speak on the Spanish "conversos" ("Marrano" is a derogatory term) will have an immediate and vivid picture of the Spanish Jewish community during the Middle Ages.

Melammed, scholar-in-residence in Judaic studies at Franklin and Marshall College in Pennsylvania, lectured for two consecutive nights at Beth Tikvah Synagogue recently as part of a series of adult education classes being held this year to commemorate the 500th anniversary of the expulsion of the Jews from Spain.

A century before the expulsion, in 1391, the Jews of Spain were faced with forced conversions and attacks in many of their communities, not unlike the pogroms of Eastern Europe.

Some Jews converted voluntarily, seeking privileges such as university educations, which were denied to Jews.

Some Jews converted hastily, possibly assuming that they would be able to reconvert. "Gevalt," Melammed pictures them saying. "Dios mio! What did I do?"

And some Jews didn't convert at all. Until the expulsion, it was relatively easy for conversos to lead a double life, going to church on Sunday and, perhaps, donating money to the synagogue, attending seders in other cities, or eating kosher meat.

Renee Levine Melammed

Shortly before the expulsion, the Spanish inquisition was established to root out crypto-Jews.

The true heroines of the Inquisition are the women who risked their lives to maintain Jewish traditions, according to Melammed. Her conclusions are based on her studies of original transcripts from the Inquisitorial courts.

It was an "incredible challenge" for conversos to observe Jewish traditions after the expulsion, said Melammed. Without any Jewish institutions, without other Jews to consult or visit, the home became "the only institution left [to the conversos] for Jewish observance."

More women than men were tried by the Inquisitorial courts, said Melammed, and the wording of the charges was indicative of the relative significance of their roles.

Women faced charges such as "lighting candles" and "preparing Sabbath stew." Men, on the other hand, were accused of "allowing" candles to be lit, and of eating Sabbath stew, passive acts of heresy compared to the women's active deeds.

Time after time, said Melammed, crypto-Jews told the Inquisition that they had been taught by their mothers, their aunts, their grandmothers. The passing on of tradition from father to son had disappeared along with the tradition of a father taking his son to synagogue to pray.

The challenge came in hiding Jewish observance from servants, who were frequently the witnesses reporting to the Inquisition.

Potential witnesses lurked outside the home too. "What if someone comes in and notices that your fires aren't lit on Shabbat?" asked Melammed.

"There was an amazing amount of the flavor of Shabbat [in converso homes]," said Melammed, ranging from just lighting candles to observing in five or ten different ways.

Some of the conversas went to great lengths to hide their Jewish observance, from weekly aches and pains that prohibited them from working on Shabbat to [in at least one case] "accidentally" dropping all the dishes to have an excuse to buy new ones for Pesach.

"The conversas had an incredibly central role that was essential for the continuation of observance," said Melammed. "If we seek heroism [during the period of the Spanish Inquisition], these women were the true heroines."

Essay contest planned

TORONTO —

The Canadian Society for Yad Vashem is sponsoring an essay contest on the Holocaust for all students in secondary grades.

Miriam Gelbloom, the society's education chairman, says writers may choose between two topics: "How does the Holocaust differ from other crimes against humanity?" or "What are the benefits to us as human beings from learning about the Holocaust?"

Entries must be no more than 1,000 words, typed and double-spaced.

First prize will be $250. Two second prizes of $200 will be awarded and there will be two third prizes of $100 each.

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For information, call (416) 660-6028.

Skinhead activity found in Niagara

By
PAUL LUNGEN

TORONTO —

A cross-burning and the daubing of neo-Nazi slogans during a skinhead "party" in Niagara Falls indicates that the Niagara area is focal point of skinhead activity, a spokesman for B'nai Brith's League for Human Rights said last week.

Lorne Shipman said that while he was unfamiliar with the particular skinheads involved in the incident, "some of the first reported links between American Nazi skinheads and Canadian skinheads took place in Niagara Falls."

Published reports indicated that a group of 30 to 40 skinheads gathered for a party last May under a railway overpass along the banks of a Hydro canal and that they videotaped the gathering.

During the "party" a cross was burned and neo-Nazi slogans were spray-painted on a canal embankment. Four young offenders who cannot be identified were charged in the brutal assault on a 15-year-old girl, who was an acquaintance of one of the skinheads.

The incident came to light recently during the trial of the young offenders, who pleaded guilty to charges of assault causing bodily harm.

Bernie Farber, a spokesman for Canadian Jewish Congress' community relations committee, said he was concerned that the incident was not reported to the provincial anti-racism secretariat, which is part of Elaine Ziemba's ministry of citizenship.

He said a mechanism should be in place so that police and the Ministry of the Attorney General inform the anti-racism secretariat of such incidents.

Ziemba said there is no mechanism in place to ensure the ministry is informed of such incidents, though she added that the expected appointment of further ministry personnel will allow the race relations secretariat to tackle that issue.

Staff Sgt. Paul White of the Niagara Regional Police told *The CJN* that police treated the incident as "a local thing," adding he did not believe the skinhead group was related to other organizations.

Shipman said that while he could not comment about the specific skinheads involved in the incident, a group known as United Skins is active in the Niagara Falls area.

He said the Niagara Falls incident is not an isolated occurrence, but "is part of the macho, violent nature of these individuals and groups, that are supported by the Nazi ideology and propaganda."

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Gulf War credited for peace conference

By
WENDOLYN KAUFFMAN

LONDON, Ont. —

The Gulf War and the perceived decline of Islamic fundamentalism have created the right climate for an unprecedented peace conference, according to an Israeli foreign policy expert who spoke recently at the University of Western Ontario.

Oded Yinon has conducted extensive research at the Truman Institute for Peace in the Middle East, The Center for Strategic Studies and The Institute for Advanced Political and Strategic Studies, all located in Israel.

Considering the timeliness of his subject matter, it was no surprise that 120 students, professors and residents of London, Ont., packed a lecture hall.

Yinon's tone was optimistic. Whatever results the conference produces, grand or minute, will be positive, he believes. Yinon pointed out that almost all the parties, including Israel, voted for the peace talks. The economic situation of both the Arab states and Israel simply cannot permit another war, he said. Water problems, territorial claims and the threat of nuclear conflagration, he added, are additional imperative reasons for finding an imminent peaceful solution.

One student voiced his concern about the conference being multilateral rather than bilateral. Multilateral talks are in Israel's best interest, Yinon responded. Arab states do not all have the same interests. With several Arab states participating, one Arab state may offset or bring pressure against the position of another Arab state — thus benefiting Israel's negotiating position.

Peace is the only option, according to Yinon's philosophy. He believes that economic practicality will override any obstacles to peace fuelled by Arab ideology.

"The fact remains that Arab countries are entering the peace conference without recognizing Israel's right to exist. I hope we have reason to be as optimistic as Mr. Yinon seems to be," said Dan Senor. Senor is Israel chairman for the Coalition of Western Jewish Students, whose stated goal is to educate students and faculty at the university about current Israeli and Jewish issues.

Yinon's lecture embraced both the political perspective and urgent humanitarian concerns in the Middle East. Leaving the lecture hall, he told this reporter in a soft whisper, "The price at stake is not just the economics of high inflation and unemployment. It is the price of human lives."

Wendolyn Kauffman is a student at the University of Western Ontario and an active member of the Coalition of Western Jewish Students.

Women seen as source of a people's strength

By
FRANCES KRAFT

TORONTO —

"The strength of many of our communities comes from people like all of us," said Karen Mock, national director, League for Human Rights of B'nai Brith Canada, and moderator for a recent panel discussion presented by Women in Interfaith Dialogue.

A panel of four women who have been sources of strength and role models for their individual faith communities spoke to an audience of about 200 people at the B'nai Brith building last week at a program entitled Women of Valour: The Sources of our Strength.

Donna Keystone, a physician who chairs Holy Blossom Temple's AIDS committee, draws her strength from other people — her family, her committee and her patients.

Regular participant at services

"Dying people can remind us of things we forget," Keystone said.

A regular participant at Shabbat services along with her husband and five children, Keystone also draws strength from her religion. "Judaism teaches us to give healing to the sick and comfort to the dying.

"If we can make a difference in a person's life, we'll chip away knowing that others will follow."

Ivy Chaske, first executive director and a founding member of the Native Women's Resource Centre, spoke in place of Marguerite LeTourneau, the centre's president, who was home sick.

Chaske, who was cited as a source of strength for LeTourneau, said that her own strength comes "from the children I work with, from the Creator, from my family."

Chaske's current strength also has its roots in "horrendous" experiences she underwent at the residential school she attended after her community (the Dakota nation) signed over its land in southern Manitoba to the government. She said that older children at the school took turns admitting to things they didn't do to save younger children from being beaten.

"I made a decision that if I got out of that school alive, it would never happen to anyone again. Everything I have done in my life has been dedicated to making life better for my community."

Talat Muinuddin, president, Canadian Council of Muslim Women, pointed out that, despite being "divided by faith, race, class and color," women's issues create a common bond for all women.

"I studied the Koran [and learned that] G-d honors men and women equally," Muinuddin said. She credited her mother for giving her strength by supporting her in higher education studies.

Her strength also comes from having seen women suffer discrimination and abuse, she said. She urged the audience to "keep your eyes and minds open, talk to your children, and keep bringing issues to the attention of religious and community leaders."

Eva Smith, chairman of the women's committee, Jamaican Canadian Association, said that her main influence in life was her paternal grandmother, a religious woman who would often say things like, "It doesn't matter what church you go to, so long as you treat others the way you would like to be treated." Such "little sayings" are "simple things," said Smith, "but sometimes these are the realities of life."

The panel discussion was followed by small group discussions.

The evening was co-sponsored by the Christian-Jewish Dialogue of Toronto; Relation and Encounter, Sisters of Our Lady of Sion; and the League for Human Rights of B'nai Brith Canada.

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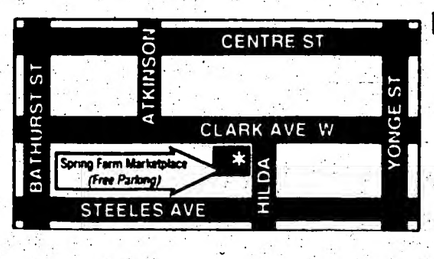

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Organizations and People

Arab student association seeks apology over remarks

By
RON CSILLAG

TORONTO —
York University's Arab Student Association is demanding a formal apology from the school's Jewish Student Federation (JSF) over remarks allegedly made in a recent lecture by a visiting Israeli professor.

According to Jihad Yousef, president of the York Arab Student Association (YASA), Prof. Dan Scheuftan of the Hebrew University told a Nov. 13 JSF lecture on the chances for Middle East peace that all Arabs are violent and all Arabs want to poison baby Jews.

In a letter to the JSF, the YASA called Scheuftan "biased and racist in his attitudes and discussions toward Arab people."

The Arab group adds that when one of its members challenged Scheuftan "in a polite and courteous manner," the questioner was "rudely dismissed by the speaker as either 'a liar or ignorant.'

"This comment is representative of a lack of respect for anyone outside your groups' sphere of thinking," the YASA added.

(*The CJN* covered Scheuftan's speech but the reporter left prior to the exchange between him and the Arab student. Witnesses said it was heated).

A few days later, JSF director Claire Sookman replied in a letter to YASA that Scheuftan did not reflect the views of the Jewish student group.

"Surely you will agree with us that a multiplicity of viewpoints exist in both Israel and the Arab states ... It is regrettable that some members of the audience were offended by some of the comments attributed to Dr. Scheuftan," the letter goes on.

Yousef told *The CJN* that the JSF's explanation is "not acceptable" and that his members will press for a formal apology from the JSF. He said his membership will meet soon to plan a course of action.

Sookman told *The CJN* the matter "is not open to discussion."

Shul vandalism under investigation

BRAMPTON —
Peel Region police are continuing their investigation into the Nov. 16 desecration of Har Tikvah Congregation in Brampton.

There are two detectives on the case, Rabbi Larry Lander told *The CJN*.

The shul was spray-painted with several anti-Semitic messages, some in German.

As of last Friday, some of the graffiti was still on the synagogue. Because it is a 115-year-old building, great care must be taken in scrubbing the paint from the brick, Rabbi Lander noted.

He said a specialist may be brought in to help clean the building.

Police have questioned some suspects, he added, but there have been no arrests.

As a result of the vandalism, Brampton mayor Paul Bisel met last Thursday with Rabbi Lander, synagogue president Lawrie Bloom and B'nai Brith Canada representatives Marvin Kurz and Lorne Shipman.

The delegation expressed concern that the mayor, the council and the city's race relations committee failed to issue an immediate public denunciation of the crime.

Rabbi Lander said the shul has received a number of sympathetic telephone calls from local church leaders.

As well, steps are being taken to initiate educational programs with the public and separate school boards, he said.

Canadian Jewish Congress, Ontario region, is offering a $5,000 reward for information leading to the arrest and conviction of those responsible for the daubings.

A similar CJC reward brought about the conviction of a man who vandalized Toronto's Shaarei Shomayim synagogue and a nearby yeshiva in 1989.

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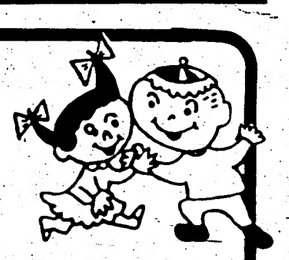

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Schlesinger to chair CJC resolutions committee

MONTREAL—
Montreal lawyer Frank Schlesinger has been appointed chairman of the Canadian Jewish Congress national resolutions committee.

This committee will play a vital role prior to and at the National Plenary Assembly next May in Toronto, ensuring the effective discussion of policy resolutions from CJC regions, committees and constitutional organzations.

Schlesinger a past chairman of the CJC Quebec region where he currently serves as honorary counsel is a past national vice-president of CJC.

The national resolutions committee is composed of representatives from coast to coast in Canada, who, with the aid of a resolutions steering committee, will collect, review and consolidate the resolutions submitted. Proposed resolutions must be ranked in order of priority and submitted to the national committee. A resolutions book will be available to all delegates prior to the plenary sessions.

Plenary set for May 20, 1992

It is anticipated that all proposed resolutions will be presented, debated and voted upon at the May 20 National Plenary Assembly at Toronto's Regal Constellation Hotel. The assembly's theme is Confronting the Future — Let Your Voice Be Heard! Carol Kassel of Toronto is plenary chairman.

The last CJC Plenary in Montreal (May 7-9, 1989) approved 101 separate policy resolutions ranging from Israel, refugees, Soviet Jewry and Jewish education to controversial literature, women's issues, senior citizens and the role of Jewish student groups.

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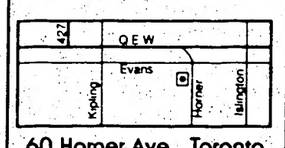

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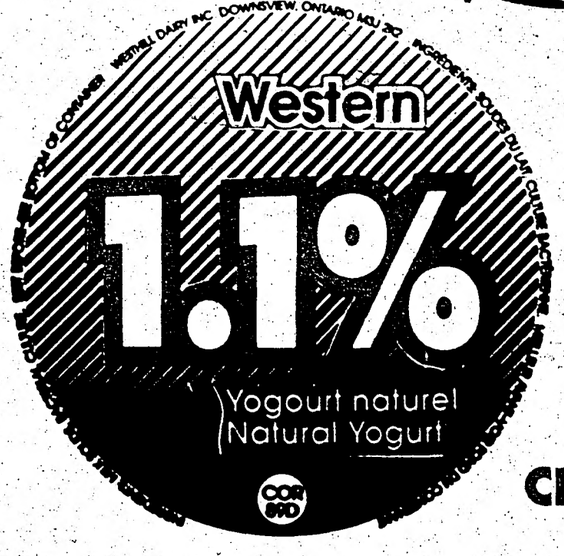

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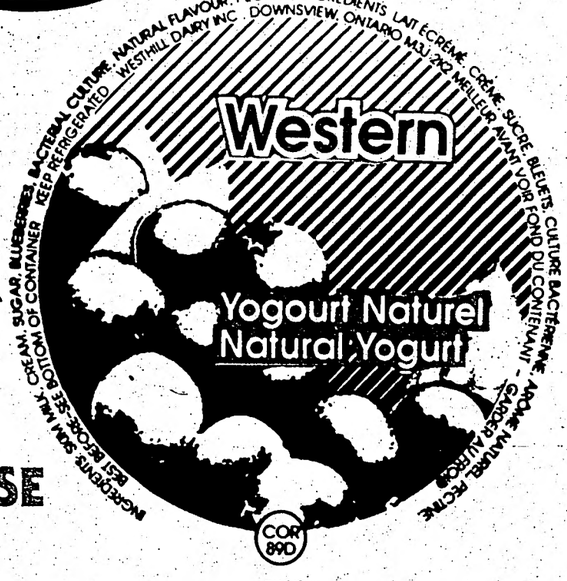

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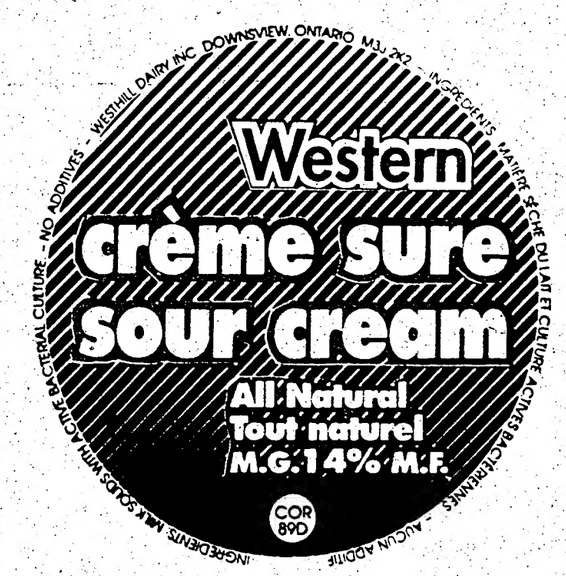

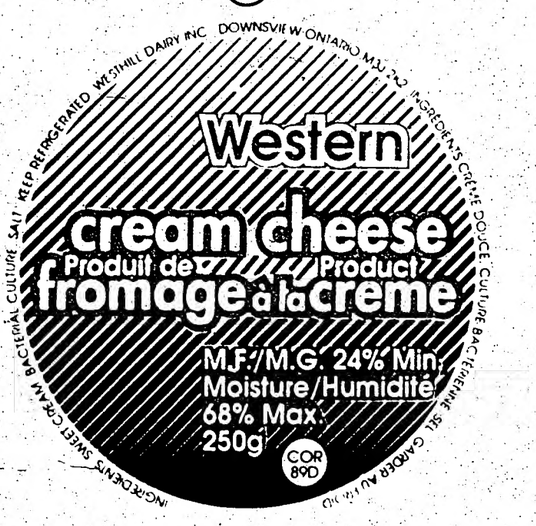

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Organizations and People

Richler takes look at his Jewish identity

By
FRANCES KRAFT

TORONTO —
How Does Jewish Identity Happen to a Person? was the tongue-in-cheek title of a talk given by Daniel Richler, creative head of TV Ontario's adult arts programming, at the recent 15th annual Jewish Book Fair. His talk was sponsored by B'nai Brith Women's Council of Toronto.

Richler recalled hearing his father, renowned and outspoken author Mordecai Richler, speak in the same theatre a number of years before: "Question periods with my father are always hell for both parties.... Once after a reading of his, someone asked him how he felt having written such a lousy book as [his 1954 novel] *The Acrobats*. I think my father called him an insufferable boor...." Richler also recalled someone asking his father, "Why did you marry a shiksa?" and "casting a pall over the entire evening."

Others labelled him a Jew

"Tonight there's no cause for alarm." Richler assured an audience of about 400 people. "No one can say anything worse than I thought about this book [*Kicking Tomorrow*, his recent first novel], and earlier this year I married a nice Jewish girl."

Richler's Jewish identity was acquired "by osmosis," he said, mostly through celebrating Passover seders on a yearly basis. His mother, a Protestant, was the one who insisted he participate in the rituals during his more rebellious teenage years. His mother was "discreet" about her own religious observance. "She never so much as opened a Bible in our presence," Richler said. Their home was "very areligious."

Richler's sense of being Jewish was partly a result of others having labelled him as such. "I was called 'maudit juif' at school," he said. "You never feel more Jewish than when you're accused of it," he added in a question-and-answer session after his talk.

Although he has an interest in Judaism (along with other religions), evidenced by his library of books on the subject, Richler says he represents "that which Jews fear most: the big dissolve."

He read a chapter from *Kicking Tomorrow*, a book whose main character is a Jewish, rebellious, drug-taking teen in the 1970s. His Judaism is incidental to the book, as it is to his life, said Richler. The author drew on his own adolescent experiences when writing the book, "but it's not about me."

The chapter that Richler read included a lengthy description of a pathetic pseudo-seder, where nobody knew much about anything Jewish — a sad commentary on Jewish identity, although the audience laughed at lines like "I always wondered, since I don't speak Hebrew, what coleslaw means — it's always in kosher delis."

Richler indicated later that the book wasn't totally pessimistic about the eventual loss of Jewish tradition. When asked how his own children would be educated, Richler answered that he's going to rely on his wife. "Aren't I lucky? I have someone to lean on," he added. His children will go to shul, he said at another point — his wife "would see to it."

Richler views his own Jewish identity as a "process," he told *The CJN* after his talk. He views what he said at Book Fair as "a marker" that he will be able to look back on in 10 years to see where he was.

Samuel Eshetu

Sari Michaels

Ailona Beit-On

Canadian students join TAU overseas program

By
LEILA SPEISMAN

TORONTO —
Three Canadian university students are joining over 300 of their peers at Tel Aviv University's one-year overseas students program, reports Canadian co-ordinator of TAU student programs Jaqueline Sosnowicz.

Ethiopian-born Samuel Eshetu, 23, now a Toronto resident. Sari Michaels, 20, from Montreal, and Ailona Beit-On, 21, from Toronto, are recipients of scholarships from the Zukerman Foundation designed for students taking part in the overseas program.

Sosnowicz explained that the foundation "tries to target students who have not had many Israeli or Jewish experiences; those who have not been to Israel, or have not gone to Jewish school."

The intention and the hope is that scholarship recipients will return able to make a real contribution to their community, she said.

Participants in the overseas program take five courses per semester, which can be used toward their degree at their home universities.

Courses include marine biology, Israeli and Middle Eastern politics, psychology, Israeli drama. Teaching is in English.

Students live in dorms on the campus in Ramot Aviv.

Sosnowicz said that interest in Tel Aviv University's overseas programs, which had fallen off last year because of the Gulf War, is much higher.

She has been travelling across Canada, recruiting students in Vancouver, Winnipeg, Edmonton, Montreal, Ottawa, and Calgary — "anywhere there is a university and schools with a large Jewish population."

Sosnowicz, attended Herzlia School in Montreal and graduated from CHAT in Toronto. She received her BSW degree from Hebrew University in 1988.

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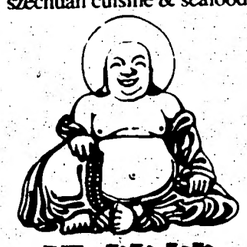
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Arts

A scene from Intervals of Silence.

Germany's Jewish society focus of Lefkowitz film

Film

By SHELDON KIRSHNER

Forty six years after Nazism tottered and crashed into the dustbin of history, Germany once again is home to a Jewish community, albeit a much smaller and less accomplished one.

But how do Jews and Germans relate to each other after the unbelievable obscenity and gnawing anguish of the Holocaust?

Deborah Lefkowitz, an American filmmaker, probes this still-burning question in *Intervals of Silence: Being Jewish in Germany*, to be screened on Sunday, Dec. 8 at 2 p.m. at Innis College Town Hall. The co-sponsors are the Goethe Institute of Toronto and the Innis College Film Society.

Lefkowitz is married to a German, has lived in Germany and speaks fluent German, and thus is eminently qualified to examine the terrain.

Rather than being a conventional, straightforward documentary, *Intervals of Silence* is experimental in nature. Visually austere, it's a telling example of oral history, supplemented by grainy images of flowers, a hay field, an urban crowd, a smoke stack, two women chatting near a window sill, a caretaker raking leaves in a cemetery and the stained glass window of a synagogue.

I must admit I did not always understand or relate to the imagery, which seemed at times irrelevant and esoteric. But the film, in its totality, does justice to a complex topic.

Apart from the occasional voices of Lefkowitz and that of her husband, Georg Michels, *Intervals of Darkness* consists of a series of disembodied monologues of unidentified speakers. Admittedly, the technique can be confusing and jarring, but you soon adjust to her unorthodox method.

The 60-odd voices belong to Jews and Germans in her husband's hometown somewhere in the vicinity of the Ruhr Valley. The Jewish population there exceeded 400 before 1933. But today, no more than a dozen Jews remain.

A viewer is privy to comments, declarations, observations, opinions and recollections:

The past should play a role in Germany, but for most Germans, it does not. Germans have difficulty in coming to terms with the Nazi era.

Some Germans are clearly ashamed of what the Nazis wrought. "I love Germany, not the Germans," a man states. Someone else says that love of Germany is harder to attain in the wake of Nazism.

Virtually all the Germans are glad that Jews have returned. They want to make them feel at home, but some Germans honestly can't understand why Jews have come back.

Expressing a minority viewpoint, one man says he never "approved" of Jews and considers them "foreigners." Another claims that Jews are "basically different."

To most Germans, Jews exist in a theoretical framework, since there are so few of them. Georg Michels had met only one Jew prior to meeting his Jewish wife-to-be. Someone else later points out that Germans and Jews will have trouble normalizing their relationship precisely because the new Germany has not attracted a sufficient number of Jews.

Several elderly Germans recall the Third Reich, and these sequences tend to be poignant. Younger Germans tell of their motives for visiting Israel, and these monologues are revealing.

Jews are ambivalent, even though they realize that the resurrection of a Jewish community in Germany represents a victory over the evil forces of Nazism.

In the minds of Jews, Germany evokes various reactions. There is the fear of being "submerged" in a "Christian atmosphere." There is pessimism that Jewish life can flower in such soil. There is the feeling that living in Germany is like living in a cemetery. There is the angst of a confrontation with an anti-Semite. There is the reluctance to "advertise" oneself as a Jew. There is the nagging suspicion that Jews are perceived as exotic creatures and that Germans can only relate to Jews as victims.

Lefkowitz seems to have acclimatized herself to Germany, after having nervously wondered whether Georg's parents would truly accept her.

Intervals of Silence is an honest exploration of an extremely sensitive subject. But to her credit, Lefkowitz succeeds in bringing out the ambiguities and moral quandaries inherently present in this situation.

SNIPPETS...

•I normally don't review films in commercial theatres which have finished their run. I make an exception for *Journey of Hope* because it is such a superb picture. Inexplicably and very regrettably, its life span at the Famous Players chain was remarkably brief.

It deals with a Kurdish family from Turkey attempting to reach "the paradise beyond the mountains" in Switzerland. The parallels between the Kurds and German Jewish refugees of the 1930s and 1940s who tried to find a safe haven in Switzerland is striking.

Xavier Koller's greatly moving, gut-wrenching film, which won the 1991 Academy Award for best foreign picture, is bound to come out in video sooner rather than later. Don't miss it.

Kristallnacht service held

By PAULA CITRON

As in previous years, Congregation Habonim, under the leadership of spiritual director Eli Rubenstein, held a moving and thought-provoking Kristallnacht memorial service on the anniversary date, Nov. 9.

The infamous "Night of the Broken Glass" has a particular poignancy for this synagogue, founded mostly by Holocaust survivors from Germany and Austria; many of them experienced first hand the terrifying and deliberate reign of terror in 1938 as Nazi mobs bent on destruction against Jews ran riot through the streets of Hitler's dominions.

And what is more, members are willing to stand up and speak out about the outrage to the next generation. Like Dennis Urstein, who was a 14-year-old living in Vienna. On Kristallnacht, two policemen invaded the Urstein apartment and played havoc with the family's belongings.

Their rampage culminated with the arrest of young Dennis in lieu of his father whom they had come to arrest, but who was not at home. As Urstein told the crowd, "We said it couldn't happen in Austria; we have laws. But it did happen, and it could happen anywhere, overnight."

Rubenstein reminded the congregation that Holocaust Education Week revolves around Kristallnacht because this single tragic event may eloquently be used to raise public consciousness to atrocities suffered by the Jews. Rubenstein told an apocryphal story.

He was perturbed by a reporter from *The Jerusalem Report* who wondered whether Jews might be dwelling too much on the horrors of the Holocaust. "The duty to remember," Rubenstein told the reporter, "is central to our faith. When the world is free from prejudice, then ask your question."

The story was Rubenstein's reminder to the listener about the danger of forgetting the Holocaust, especially in light of the alarming rise of neo-Nazism.

Songs reflected Holocaust

The Kristallnacht program, as set up by Rubenstein, featured an Arvit service, with Cantor Albert Feldman. Habonim uses the responses written by German composers of the Jewish Reform movement which makes the service extremely musical. For those whose background is the more cantorial style of service, a Habonim Arvit is almost a concert.

As well, the Habonim Youth Choir performed songs reflecting the Holocaust. The latter was led by young Josh Grossman, a choir member who did an excellent job at conducting his peers. Jessica Clavier has a beautiful voice and did lovely work in her solo.

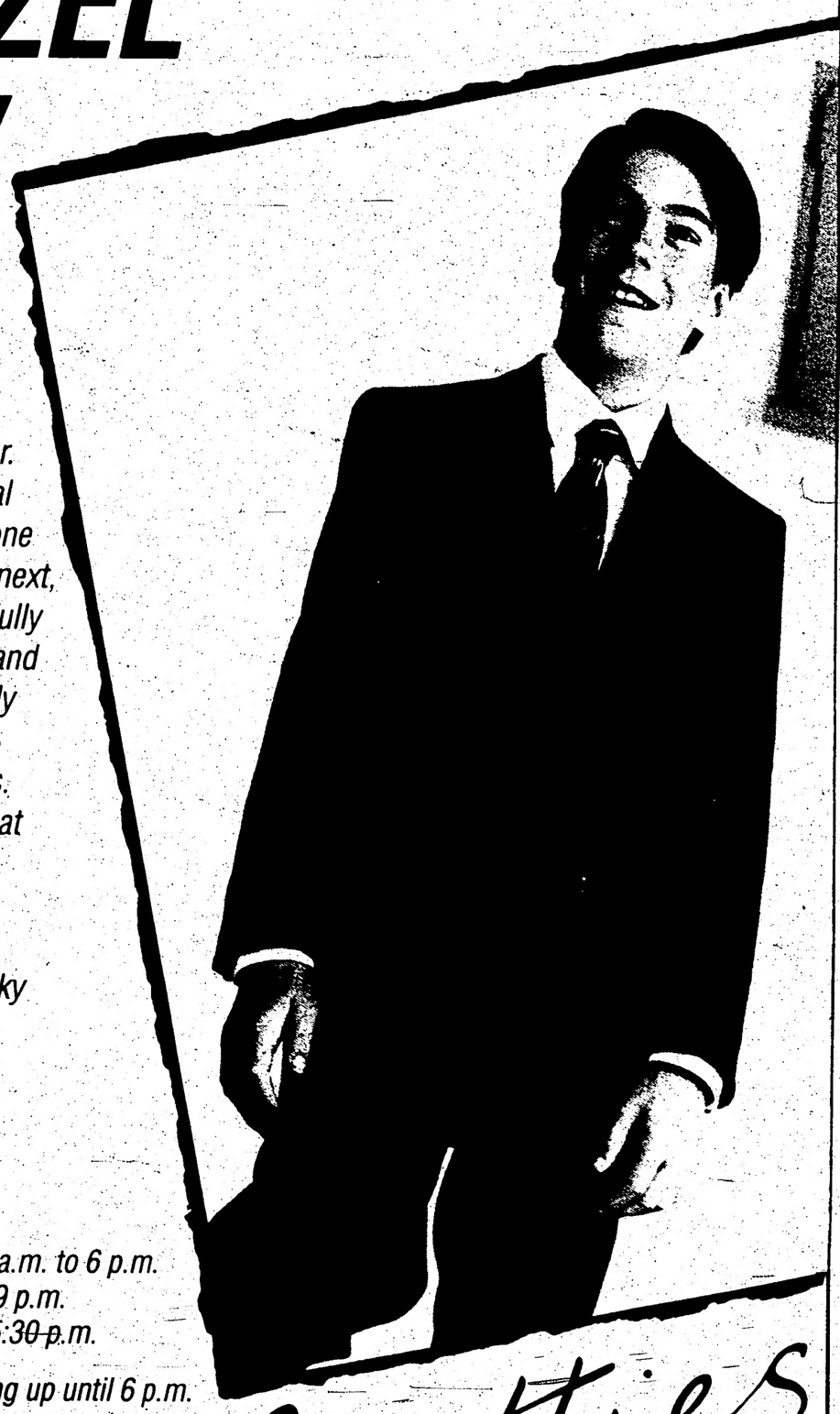
Somehow, having young people as the focal point of the Kristallnacht Memorial is a reminder that Judaism has triumphed over adversities and atrocities, and will continue to do so.

This year's keynote speaker was Joe Dushansky, director of the Jewish Agency which is the group responsible for resettling Jews in Israel. He gave his country's perspective on Kristallnacht. Dushansky told about being at the Budapest train station, once a deportation place for Jews, now a place where Jews are arriving on the Leningrad train to begin their journey to Israel.

Said Dushansky: "I have lived in Israel for 30 years, but it wasn't until I saw the faces of those Russian Jews that I understood what the country was for. You may like or dislike Israeli policies, but only Israel has the safety of Jews at its heart. Only because Israel is there today can we do what we couldn't do then — save Jews from disaster."

For the listeners at this Kristallnacht service, to balance Dushansky's words of hope, was the veiled warning from Urstein. He told of his return visit to the death camps where he had spent so much of the war and seeing at Bergen-Belsen the words of the Spanish-American philosopher George Santayana: "Those who cannot remember the past are condemned to repeat it."

MAZEL TOV



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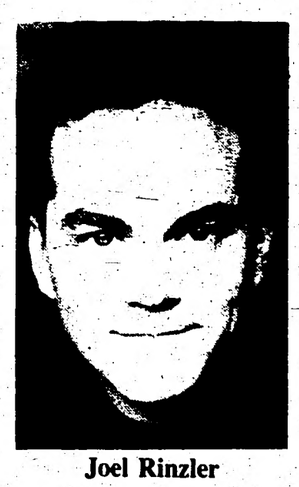
Joel Rinzler

Julain Molnar

Janese Kane

Gabrielle Epstein

The Divine Sarah leads list of showbiz books

By
FRANK RASKY

Mark Twain once said: "There are five kinds of actresses: bad actresses, fair actresses, good actresses, great actresses — and then there is **Sarah Bernhardt**."

That sentence leads off the floridly written but thoroughly researched new biography by **Arthur Gold** and **Robert Fizdale**, *The Divine Sarah* (Random House of Canada; 351 pages; $39). And its appropriately lush and honeyed prose and subject matter make it a fitting choice to lead off my annual list of showbiz books recommended as Chanukah gifts.

The daughter of a Jewish courtesan in Paris, Bernhardt (1844-1923) was the first female international superstar of the stage. She was the inspiration of **Oscar Wilde's** *Salome*, **Marcel Proust's** Berma in *Remembrance of Things Past*, and the heroine of the **Alexandre Dumas** novel, *The Lady Of The Camellias*.

The authors have dug up the intriguing fact that the young **Sigmund Freud**, while in Paris studying hypnotism, succumbed to the actress's mesmeric gifts. "Every inch of that little figure," the psychiatrist marvelled at her performance in **Sardou's** lustful melodrama *Theodora*, "lives and bewitches."

Gold and Fizdale note that for years a photo of Bernhardt greeted his troubled patients as they entered his office.

"We do not know whether he displayed the likeness because he thought it a symbol of the eternal woman," they wonder, "or of the eternally neurotic woman." Read this gloriously theatrical book, and decide for yourself.

* * *

• *Simon and Garfunkel: Old Friends*, by **Joseph Morella** and **Patricia Barey** (Stoddart; 261 pages; $27.95): I similarly like the opening description in this dual biography of the Jewish musical team who were the bards of the Flower Power generation in the 1960s. They have now both reached their 40s and can contemplate their split-up partnership, the busted marriages, and the tarnished ideals they've left behind them.

"They had become the voice of an era. Everyone in America knew who Mrs. Robinson was and that the Sounds of Silence were painful, inescapable, and universal. Within soaring, seamless harmony, **Paul Simon** and **Art Garfunkel** had asked vital questions, and had seemed to bring some order into a chaotic world wracked by war, drugs, alienation, and the passing of youth."

* * *

• *Living In a Dark Age* by **Rick Salutin** (Harper Collins; 320 pages; $14.95): In this immensely readable collection of essays by the Toronto-born Jewish journalist-playwright, I most enjoy Salutin when he's in a bitchy, irreverent mode. His nose-thumbing directed at **Robin Leach's** TV show, *Lifestyles Of The Rich And Famous*, is rich comedy:

"The Leachification process undercuts and devalues everything it touches. There you are sunning in lonely splendor on your yacht and suddenly he is beside you, yapping and haranguing and turning it all tawdry."

* * *

• *A New York Life: Of Friends & Others* by **Brendan Gill** (General; 348 pages; $16.75): **Dorothy Parker** and Broadway caricaturist **Al Hirschfeld** are among the Jewish celebrities profiled in the elegant prose of *New Yorker* magazine writer Brendan Gill. I particularly admired his portrait of **Ben Sonnenberg**, the highly-paid public relations consultant for corporate executives. According to Sonnenberg's own debunking definition, his function was "to build statue plinths for little men to stand on."

* * *

• *Andre Previn: The Authorized Biography* by **Michael Freedland** (Little, Brown; 312 pages; $29.95): The life story of the Jewish jazz pianist, Oscar-winning Hollywood film composer and London Symphony Orchestra conductor reads like a thriller. How he and his parents (originally named Prewin) escaped from the Nazis in Berlin makes for compulsive reading.

* * *

• *Traps, The Drum Wonder: The Life Of Buddy Rich* by **Mel Torme** (Oxford University Press; 233 pages; $24.95): Torme, the Jewish jazz singer billed as the "Velvet Fog Voice," has a wonderful way with words when charting the boisterous career of the Jewish swing band percussionist who in vaudeville at the age of 2 was billed as "Traps, The Drum Wonder." Torme rightly calls his friend "cantankerous, abrasive, charming and charismatic."

* * *

Showbiz Mishmash

• *The O'Keefe Centre: Thirty Years of Theatre History* by **Hugh Walker** (Key Porter Books; 310 pages; $50): This handsomely illustrated coffee table book by former O'Keefe manager Walker is also a delightful nostalgia book for Toronto theatregoers. Among other memorabilia, you'll find reminiscences about the six Jewish stars who played Tevye in *Fiddler On The Roof* (from **Luther Adler** in 1966 to **Chaim Topol** in 1990) and backstage hijinks (when the enraged Jewish comedian **Victor Borge** threw bananas at Jewish singer **Lainie Kazan**.

* * *

• *Evelyn Hart: An Intimate Portrait* by **Max Wyman** (McClelland & Stewart; 189 pages; $34.95): The *Vancouver Province* columnist, Max Wyman, probably Canada's most perceptive dance critic, has written an engrossing biography about the obsessive perfectionist who became prima ballerina of the Royal Winnipeg Ballet. As an example of her driving ambition, he observes:

"When other girls wrote their boyfriends' initials inside hearts, Evelyn wrote 'EH loves BP' — meaning Evelyn Hart loves Ballet Practice."

* * *

My tip of the hat goes to the following Jewish creators in the arts.

Mazel tov to director **Eric Steiner** for his brilliant staging of an offbeat warm and witty comedy that brims with belly-laughs yet plucks the heartstrings. It's **David Stevens'** novel Off-Broadway hit, *The Sum Of Us*, about the amusing relationship between a widower father and his gay son, running until Dec. 22 at Bathurst Street Theatre (872-1111).

I predict a dazzling career ahead for **Julain Molnar**, the 26-year-old, Hamilton-born singer, who believes she may be a distant relative of the famous Jewish Hungarian playwright, **Ferencz Molnar**. Julain has a bonnie personality and a beautiful voice, who pretty well steals the show in her lead role of Fiona in **Diane Nyland Proctor's** magnificently staged production of *Brigadoon* at the Limelight Dinner Theatre, 2026 Yonge (482-5200). The 1947 Broadway musical, with its lovely Lerner-and-Loewe tunes, *The Heather On The Hill* and *I'll Go Home With Bonnie Jean*, is timeless; it truly deserves its expected run until next May.

Lisa Lambert, the Jewish co-founder of High Horse Productions, is also the gifted songwriter and performer in the witty "new vaudeville" musical show titled *Mirth*, running until Dec. 8 at the Poor Alex, 296 Brunswick Ave. (927-8998). Musical direction is by the talented **Marian Grudeff**.

Gabrielle Epstein and **Joel Rinzler** are featured players in the updated version of the 17th-century classic drama, *Life's A Dream*, running from Dec. 5 to 14 at Harbourfront, 235 Queen's Quay W. as an Equity Showcase Theatre production (533-6100).

Greg Morris, the Jewish 29-year-old graduate of the Shaw Festival, has a principal role in **Paul Ledoux's** adaptation of the British children's classic novel, *The Secret Garden*, running until Dec. 29 at Young People's Theatre (363-5131).

Janese Kane, fondly remembered for her fine performance in *Mame* at the Leah Posluns Theatre, plays the principal role of Goneril in Shakespeare's *King Lear*, running until Dec. 15 at Annex Theatre, 730 Bathurst (488-8529).

* * *

I'll bow out with this exit line from Jewish film critic **Pauline Kael**:

"The first prerogative of an artist in any medium is to make a fool of himself."

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Arts

Jewish settlement recalled

By
SHELDON KIRSHNER

TORONTO —

A semi-autonomous Jewish settlement was built in Poland after World War II by survivors of the Holocaust, according to a new book published last week.

The information is contained in *Grand Illusion* (Lugus), the memoirs of Jacob Egit.

The settlement, in Lower Silesia, lasted until the early 1950s and was supported by the Polish minister of interior, Edward Ochab, and the Central Committee of Jews in Poland, of which Egit was a prominent member.

Egit, a Torontonian who for many years was executive director of the United Organization of Histadrut, says he spearheaded the formation of the settlement.

He claims that *Grand Illusion* is the first book in English which tells of its genesis, growth and decline.

Egit, 83, says it had a population of 50,000 and was mainly inhabited by Polish Jews who had found refuge in the Soviet Union during the Holocaust.

It was a productive community, supporting itself by means of farming and textile manufacturing.

Jacob Egit

It even possessed a military force.

Now retired, Egit was born in the Galician town of Boryslaw. Galicia was part of the Austro-Hungarian empire until World War I. Subsequently ceded to Poland, it passed into Soviet hands in the 1940s.

Nazi Germany occupied Boryslaw for three days, but under a German-Soviet agreement, all of eastern Poland, including Egit's hometown, was taken over by Soviet forces. After June 1941, however, Boryslaw was recaptured by the Germans.

Egit served in the Red Army from 1941 until 1944, and participated in the battle that liberated Boryslaw.

After the war, he came up with the idea of building an all-Jewish town in Lower Silesia, which had belonged to Germany before 1939.

"My plan was to build a new life upon the soil where Hitler had wished to eradicate the last trace of Polish Jewry... Here they could begin a new life, since their former homes (had been) destroyed and there was no going back."

The settlement fell on hard times after Egit was arrested and accused of trying to establish a state-within-a-state in Poland.

He was interrogated for weeks and his health deteriorated. "Although I was never beaten or tortured, the psychological pressure was unbearable."

With Joseph Stalin's death in March 1953, Egit was freed and advised to leave Poland. He and his family immigrated to Canada and settled down in Toronto.

Practically all of Egit's fellow Jews in Lower Silesia left Poland as well, thus ending an intriguing footnote in Polish Jewish history.

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The Habonim Youth Choir of Toronto sings on the Lay Down Your Arms mini-cassette.

Habonim expresses hope for peace

TORONTO —

As world attention focuses on Arab-Israeli peace talks, the Habonim Youth Choir of Toronto has released a special mini-cassette containing two songs expressing the hope for a peaceful resolution to the Arab-Isareli conflict.

The first song, written in Hebrew, is taken from the words of the prophet Isaiah who first voiced the hope, some 2,500 years ago, of a time when conflict would cease between the nations of the world and peace and harmony would reign over mankind. The famous words, currently inscribed on an inscription at the United Nations Peace Park in New York, read as follows:

They shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall no longer raise up arms against nation, neither shall they learn war anymore.

The second song, based on the verse in Isaiah, is entitled *Lay Down Your Arms*, and was written especially for the choir by Lisa Catherine Cohen, a Canadian songwriter now living in Los Angeles. An excerpt of the song reads as follows:

Every hand that holds a sword can hold a baby,
every heart can learn to love . . .
Somewhere deep inside the soldier there's a dreamer,
dreaming of a world of peace
Lay down your arms . . .

The haunting melody common to both songs was composed by Doron Levinson, a former Israeli army officer who was seriously wounded in the 1973 Yom Kippur War. He wrote the song in fulfilment of his pledge to remember three fellow Israeli soldiers who died in combat with Arab forces in 1972 and 1973.

On Nov. 4, on CBC's *Morningside* program, *Lay Down Your Arms* received its Canadian debut. It was chosen to be played in honor of Remembrance Day on the local CBC afternoon program, *Later the Same Day*.

Plans are afoot to distribute the special cassette, along with an educational kit promoting the importance of pursuing peace, to schools, choirs and youth movements across Canada. This song — conceived and produced in Canada — gives Canadian children an opportunity to express their hope for a peaceful resolution to all world conflicts.

In keeping with Roots Canada's commitment to humanitarian causes, Don Green and Michael Budman, the co-founders of Roots, have joined forces with the *Lay Down Your Arms*, mini-cassette. Roots will be selling T-shirts and sweatshirts in their stores featuring the beautiful *Lay Down Your Arms, Give Peace A Chance* logo. With every purchase of one of these items, the mini-cassette will be given to the customer.

Israeli documentary

TORONTO —

The first Toronto screening of the Israeli documentary *Because of that War* will take place at the Ontario Science Centre on Saturday evening, Nov. 30 and Sunday, Dec. 1.

Voted the best Israeli film of 1988, Orna Ben-Dor's film brings to light the profound effect that the Holocaust has left on the younger generation of Israelis.

The program is sponsored by the Jerusalem chapter of Beit Halochem Canada (Aid to Disabled Veterans of Israel). Donation is $18 per ticket.

For more information, call Sarah Cogan (731-7229) or Channa Erez (886-2587).

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12:15 P.M. - FIVE—YEAR PLAN FOR ARTISTS
Constance Franklin, Directors Guild

1:15 P.M. - OVERVIEW OF MARKETING ART
Carol Ann Burman, Burman & Associates

2:15 P.M. BUYING, SELLING & DONATING ART
Ella M. Agnew, Milrad & Agnew

3:30 P.M. - GETTING YOUR WORKS INTO PRINT
Constance Franklin, Directors Guild

4:30 P.M. - EXHIBIT SPACE DESIGN,
VISUAL MERCHANDISING & DISPLAY OF ART
Carol Ann Burman, Burman & Associates

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Arts

Holocaust's "ultimate victims" focus of exhibit

By
RON CSILLAG

TORONTO —

The little hairs on the back of the neck stand up when one listens to Prof. Yaffa Eliach, director of the Centre for Holocaust Studies in New York.

Here last week to open the much-acclaimed We Were Children Just Like You photographic exhibit at the North York Board of Education, Eliach had her opening-night audience of some 300 rivetted to their seats and wiping away tears during an hour-long talk on what she called the Holocaust's "ultimate victims," children.

Dedicated to the 1.5 million children murdered during the Holocaust, the exhibit is a heart-wrenching chronicle of just how quickly some Jewish children grew up during and after the war years, if they had a chance to grow up at all.

Children were classified by the Nazis as anyone from birth to age 16. In the death camps, if they were correctly identified, they were sent to the gas chambers right away. In the ghettos, they were denied food ration cards. The innocent young were beaten and shot. They were strangled and flung into pits. The Germans knew that to rid the world of Jews, they must nip the race in the bud. Destroying the young would destroy the future.

Ironically perhaps, it is children above anyone who must be targetted for education today, said Eliach, herself a child survivor of Hitler's madness.

"If our planet has a future," she said, "then we must educate our children. If we understand Auschwitz, our society has a chance for survival. If we fail to understand it, then we are doomed."

Eliach is the curator of the exhibit, which comprises 57 well-chosen portraits and snapshots taken by professionals and amateurs and culled over five years from various public as well as private collections, including those of her grandparents. As with other Holocaust exhibits, this one imparts its share of misery, death and destruction.

But it is different, for the people pictured are almost exclusively children — the most vulnerable, the easiest prey. The effect is like a sledgehammer to the gut.

For here are images of pre-war happy faces, bows in hair, hands clutching dolls and bar mitzvah gifts. These are juxtaposed alongside little boys holding hands on their way to the gas chamber at Auschwitz, of an emaciated 13-year-old Mauthausen inmate, of grimy babies behind the barbed wire of the Drancy transit centre, whose occupants ended up at death camps.

The display is divided into three sections. Photos document well-organized Jewish life in cities and shtetls on the eve of destruction, under the heel of the oppressor in camps and ghettos, and after liberation, in DP and detention camps, and finally, in America and Palestine.

These are invaluable documents, better than words. Even in their worst misery, without their parents, without their childhood, many of the youngsters were able to muster a smile for the lens.

Included are shots of children who found refuge living as Aryans with Christian families or in monasteries and convents. Armed with new identites, faked or, in some cases, real baptismal certificates, these were uncommonly resourceful children, old beyond their years. The "war-smart" kids were often able to cope better than adults.

Eliach's connection with the exhibit is more than professional. One of the photos shows her when she was four, on the day in June, 1941 when the Nazis occupied her Polish, now Lithuanian, shtetl of Ejszyszki. Within a 24-hour period, 236 of her relatives were methodically shot by German Einsatzgruppen troops. Well-trained in arithmetic, she recalls that her mother was shot 15 times, her baby brother, nine times. Eliach was spared because her mother fell on top of her.

The display at the North York Board of Education continues to Dec. 18. This is the only Canadian stop before the exhibit goes on to Europe and its final destination, Israel's Ghetto Fighters' Kibbutz near Haifa.

Over 4,000 students from 80 schools across Ontario are scheduled to view the exhibit, which is co-sponsored by the Holocaust remembrance committee of the Jewish Federation of Greater Toronto.

For visiting hours, dial (416) 635-2883, ext. 153.

This picture of a Jewish child saying goodbye before deportation from the Lodz Ghetto is on display at the We Were Children Just Like You exhibition dedicated to the 1.5 million children killed in the Holocaust.

Books

By
BERNARD BASKIN

Dictionary of Jewish Lore & Legend by Unterman (Thames & Hudson, $49.50).

What do you know about the superstitious or "irrational" side of Judaism, the world of aggada and folklore that comes to us from the Talmud, Kabbalah, Chassidic tradition and magical texts?

This literature contains references to angels and demons, wonder-working sages, remedies for disease which depend on prayer, charms and amulets, and to lucky and unlucky days or numbers which determine our fate and fortune.

Included in this legendary material are tales of reincarnated souls in new bodies, magical substances or prayers that protect from fire or the evil eye, and visions of the messianic age when the dead will arise to bodily life and all nature will achieve tranquility and peace.

Interest in the occult side of Judaism — never-definitive as doctrine or belief — has become more widespread in recent years as mysticism has achieved respectability. There is no longer any embarrassment in the knowledge that masses of Jews in both Ashkenazi and Sephardi cultures, until the period of the Enlightenment in the 19th century, found meaning, hope and comfort in strange beliefs and bizarre practices.

This dictionary — from Aaron to Zohar — contains a wealth of authentic information about all aspects of Judaism — but also well researched and concisely presented lesser-known aggadic material.

• Lillith, according to folklore, was the first wife of Adam who demanded equality with him. When he refused, she left to become the demon queen of the night and flies like an owl to harm newborn infants and commit other acts of evil and mischief.

• The evil eye is to be avoided for it can cause sickness and even death. Any behavior that draws attention, any form of boasting or extravagance that causes jealously is likely to attract the evil eye. When someone is praised it is customary to add in Hebrew *Beli ayin hara* (without the evil eye)." In Yiddish these words often end up as a garbled "*Kein ayna hora*."

• Kapparot, the Hebrew word for atonement, describes a practice that goes back to medieval times. It involves the slaughtering of a cockerel or hen just prior to Yom Kippur, as a form of vicarious atonement. This custom was opposed by prominent rabbis as pagan, but it has persisted in some quarters. Today, a gift of money is usually substituted for the fowl.

In Yiddish, the expression used to shrug off some personal misfortune is "May this be *oyf kapporis*, i.e. an atonement."

• Elijah, the Biblical prophet of northern Israel, did not die but ascended alive into heaven in a whirlwind. He returns to earth in many guises and is the proverbial friend of the poor and the pious. He attends every circumcision ceremony where a special chair is set aside for him and enters Jewish homes to drink from the special cup of wine at the Passover Seder.

Alan Unterman is a British rabbi and scholar with many books to his credit. This volume is enhanced by over 200 small black and white illustrations. Its cost, however, seems excessive.

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TRAVEL TALK

By
LEN BUTCHER

By the time you read this I will be shmoozing with **Shamir**, sharing shwarma with **Sharon**, laughing with **Levy** and kibitzing with **Kollek.**

Yes, my friends, I will be in one of my favorite places--**Israel.**

I know what you're thinking. You're saying, "Howcum you're going to **Israel, Butcher Man,** when you're always complaining to us how tough you've got it and that your editor, **Patricia Rucker,** is always on your back?"

A good observation, **Sherlock.** Why don't you mind your own business? But being the **Butcher Man,** I will explain. **Yehuda "Israel is my life" Shen,** director of the **Israel Government Tourist Office,** was kind enough to invite me on a press trip to **Israel**

At any other time, other than **Rosh Hashanah,** I would be thrilled to go, but this is a very busy time at the paper and I like to think I am needed. What would **Patricia,** better known as **Genghis Khan** around the coffee machine, think if I suddenly announced I was abandoning ship. Between you and me, I couldn't care less, but everyone knows you score big points when you show dedication.

I approached her office where her policy of "My door is always shut" seemed to still apply and gave an authoritative knock.

"Yeah," came the response. Ah, that silver-tongued devil, I thought. Sounds like she's in a good mood.

I entered to find her wading through a pile of papers with the ever-present can of **Diet Coke.**

"Oh, it's you," she said, glancing up and just as quickly returning to her pile of papers.

"Tis I," said I. "I just want to tell you that I've been invited to **Israel** but I don't think I'll go. We're too busy here and I know you need me."

That caught her attention. Taking a long swallow of **Coke** she leaned back and stared at me for a few seconds before saying, "Are you crazy? What do you mean we're too busy? What do you mean I need you?" This wasn't going well. Here I was trying to be nice and I'm being attacked. Maybe she would hit me or make a licentious remark and I could charge her with physical or sexual harassment. No such luck.

She obviously realized her words had cut to the quick, as they say. I've always wanted to use that phrase so bear with me. Anyway, her face relaxed into a smile, which had to take a great effort on her part. Unfortunately it was the smile of the cat who ate the canary. **GK** was up to something. Here's where I would have to be on my toes which still wouldn't put me at eye level with her.

"I think you deserve a holiday," she said sweetly. "You've been working very hard and I've really appreciated it, but you've got to take care of yourself. You don't want to burn out.

"I'm sorry **Geng**...ah, **Patricia,** but I think I'll pass."

So much for the smile. The old familiar snarl returned. "**Butcher Man,** you're going. That's an order. And do you know why? Because we all need a break from you. To put it mildly, you're a pain in the butt at times. We'll have some peace around here and everybody can get some work done. I'll even drive you to the airport."

How could I refuse an offer like that? So here I am, my friends, hopefully ogling some bikini-clad **Israeli** beauty on the beach at **Tel Aviv.** As for **The CJN** and the dragon lady? Never heard of them.

Restored Alberta hotel full of vitality

By
BARBARA KINGSTONE

EDMONTON —

Here's the scenario: late October, Edmonton, evening, dark, cold and snowy. Bleak. Suddenly, unexpectedly, sitting majestically on a hill above the North Saskatchewan River, is the Hotel Macdonald.

In its reincarnation, after being closed for eight years, the venue which once was the hub for Edmonton's social life, is again filled with youth and vitality. After having lost its lustre in the crown of CP hotels, this jewel is sparkling regally again. It's a dazzler.

When Hotel Macdonald opened in 1915 (it was constructed by the Grand Trunk Pacific Railway Company) it quickly became one of the city's landmarks. By 1953 it had become lacklustre for tourists who wanted more glitz and glamor.

In 1983, as part of an eight-hotel package, it was sold to CP Hotels and happily restored and reopened in 1991. The official grand opening attracted 600 guests for the fundraising event for the Alberta Cancer Board and Alberta Breast Cancer Foundation.

The lobby has been renovated as close to the original as possible. New marble flooring covered by thick rugs and wood panelling, slightly higher than when it was built, are changes which would pass unnoticed by any old timer.

The original ceiling, after years of toil, has been restored and embellished with wonderful chandeliers.

Just off the lobby is the Confederation Room, named after the painting of the Fathers of Confederation. Here over the very high fireplace is one of the two existing, true-to-the-original reproductions of the painting.

It's one of the five designated heritage areas in the hotel. A larger extension of this room is the Library Bar where complimentary breakfast buffet is served for Business Class guests and a great place to relax and study this turn of the century treasure.

The Wedgewood Room (also a heritage room) down the hallway, is as it sounds, light blue with wonderful curved and swagging white wall moulding.

It isn't hard to visualize the elegant "dansants" which often occurred in this high-domed area.

Another heritage room, with all the grendeur of the past and where now equally opulent events take place, where royalty has been served and entertained, is the Empire Room. Certainly one of the most eye-catching ceilings can be found here. For years hidden under a false ceiling, the hunting scene has been restored perfectly to the original.

The Harvest Room which overlooks the river, although not designated as heritage, is a beautifully decorated restaurant with an open kitchen concept and a Garden Terrace for the warmer months.

Hotel Mac, as it is fondly referred to, has 198 refurbished guest rooms. Toronto's interior designer Heather Jones & Associates have created luxuriously comfortable living spaces.

I stayed in a former attic space which has been converted to an exclusive suite. The bathroom and makeup area are separate and well lit. The door handles, from 1915, were saved and reinstated, so involved with detail were the decorators.

Each room has air conditioning, hair dryers, mini bar, AM/FM clock radio, remote control color television, smoke detector, and sprinklers. There are also rooms specially designed for disabled guests.

An exclusive Business Class service desk offers faster service. Business Class service also includes bathrobes, morning newspapers and complimentary breakfast.

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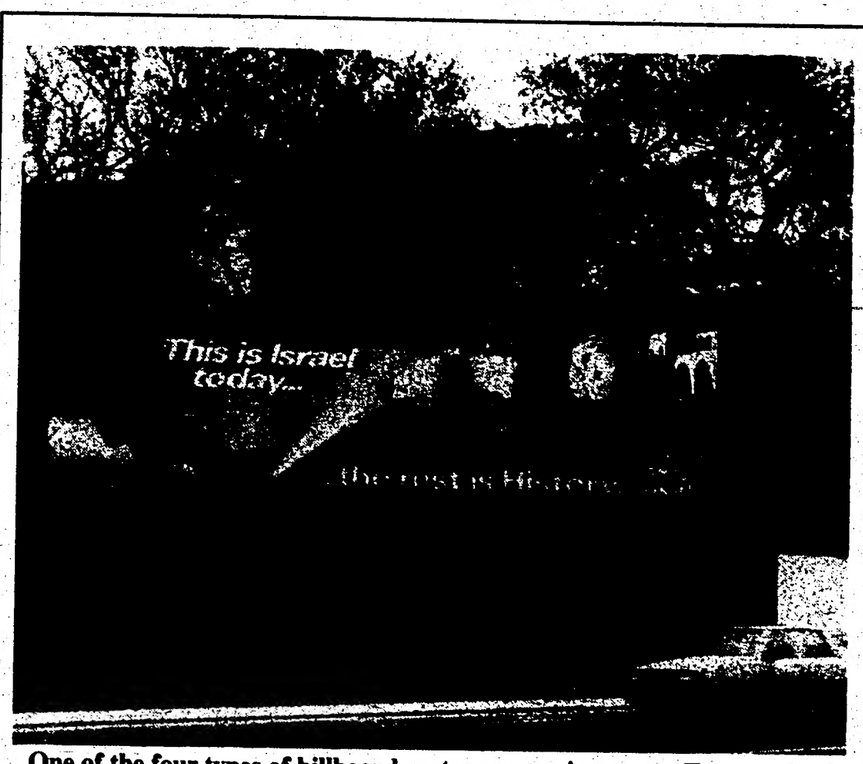

One of the four types of billboard posters appearing across Toronto during the Israel Government Tourist Office marketing campaign.

Billboard campaign to promote Israel

TORONTO —

On Nov. 18, the Israel Government Tourist Office launched a first-time-ever billboard marketing campaign all across Toronto. The massive billboards appear in eight key locations of the city and will remain in place for four months.

Four different concepts will rotate positions during the campaign, all with the same theme:

This is Israel Today . . . The Rest is history.

This creative slogan demonstrates the contradictory dynamic present in Israel — opposing elements which complement each other, says Israel Government Tourist office director Yehuda Shen. "For instance, a modern-day golfer playing in Caesarea, the country's lush world-class course, will be juxtaposed against the Roman ruins of this Crusader city."

Similarly, Shen says, "a water-skier will swoosh toward the ancient stone ramparts and fortifications along the banks of the Sea of Galilee."

In the south, bold and colorful hot air balloons will gently alight beside the 2,000-year-old mountain fortress of Masada, narrowly missing the rocky outcroppings.

"And finally, a team of bicyclists, competing in the annual race, will zip past the golden stone of the Western Wall, heading for the glorious arch in the Jewish quarter of the eternal city.

El Al Israel Airlines, the national carrier, will be a silent partner in the venture, with its logo appearing under each board.

The billboards, produced by Oscar Weis & Associates of Toronto, appear at the following locations:

Davenport Road at Poplar Plains Avenue, Dundas Street at Scarlett Road, Bloor Street at Parliament Street, Yonge Street at Balmoral Avenue, Bay Street at Kaleshore Boulevard, Lakeshore Boulevard at Jarvis Street, Yonge Street at Elmhurst Avenue, Eglinton Avenue at Highbourne Road.

As Shen says: "Watch for Israel at a corner near you."

Amelia Island loaded with charm

By
BILL GLADSTONE

A tiny sandbar island off North Florida called Amelia Island — only 21 kilometres long by three kilometres across — is a great spot to visit on the drive down to South Florida, and not just because several travel magazines have rated its white sand beach as being among the 10 best on the Atlantic coast.

Located some 11 kilometres northeast of Jacksonville, near the Georgia border, Amelia Island is virtually loaded with charm and history. Its rich, 400-year history is embodied in relics like the ruins of a 17th-century Spanish mission and a fully restored Civil War fort.

In the late 16th and 17th centuries, the Spanish, French and British admiralty were evidently convinced that whoever held the island controlled not only Florida but much of North America and the Caribbean as well.

Battles waged over sandy soil

Consequently, many battles were waged for the island's sandy soil, over which no less than eight national flags have flown , supposedly more than anywhere else on the continent.

The hub of the island is the pristine, Victorian-era town of Fernandina Beach, whose walkable main street is filled with colorful old-fashioned shops and gracious set-back mansions from another era. Right downtown, the Palace Saloon, established in 1878, is the oldest drinking hole in the state.

The Amelia Island Museum of History, located in the former jailhouse in Fernandina Beach, houses objects from the island's earliest Indian days onward, including relics from the Spanish mission and items retrieved from Spanish galleons and other vessels that sank in surrounding waters.

In 1863, the large brick Civil War fort that now stands in Fort Clinch National Park was overtaken and occupied by Union soldiers from the North.

Today, costumed historical interpreters re-enact military life circa 1864, and refuse to acknowledge the 127 years that have passed since then.

They are highly skilful at ignoring or sidestepping 20th-century references that inevitably creep into conversations with visitors who may purposely be testing them.

Golf, tennis, fresh-water and deep-sea fishing, horseback riding on a secluded half-mile stretch of beach, and excursions on the Emerald Princess, a floating casino, are among activities available on the island year-round.

In winter, however, warm clothes are advised, since the temperature may occasionally dip beneath 60 degrees Fahrenheit.

Despite its charms, Amelia Island is still relatively unknown. "We're still basically undiscovered," says Keith Vinson, manager of the Summer Beach Resort, whose condo-style townhouses on the beach are equipped with kitchens, washing machines and dryers for families travelling economy class.

Earlier this year, Ritz-Carlton opened a large luxury hotel on the beach. Until the end of December, it is offering its 449 rooms, all with ocean views, at the sale price of $99 per night.

MNumerous bed and breakfast houses on the island include the recently renovated antebellum Florida Inn, the oldest continuously-operating hotel in the state.

Amelia Island's most famous resort is the 20-year-old Plantation. Its award-winning golf courses, tennis courts and guest accommodations, nestled amidst 1,250 acres of forest, lure thousands of visitors each year.

Environmentally aware, the island's regional council tightly controls new construction on the island, and strict laws have been enacted to protect the fragile sand dunes, which are home to an endangered species of turtle.

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The inventors (from left) Mary Citton, Steve Morris and Filomena Rosati play Forever Green with their friends.

Environmental board game makes an educational gift

If 8-year-old Judy thinks that zebra mussels are endangering the Great Lakes ... and you thought they were the biceps of black and white striped animals, where do you turn to find the answer?

Sit down and play Forever Green — it's a board game that is fun to play and teaches children and parents something new about the environment.

Forever Green has just been launched by Playtoy Industries. The game, which is bilingual, packs 600 thought-provoking questions about the environment into an entertaining learning experience which can be shared by the family. Perfect for Chanukah.

Two to four players set out from dumpsites located on the game board which features the familiar Recycle Logo. Questions are drawn from three categories — Home Sweet Home, O'Canada and Mother Earth — encouraging the players to think about environmentally-friendly activities at home, in Canada and the world at large.

Players who answer questions correctly receive puzzle pieces to complete the three puzzles corresponding to the three catagories. Recycle cards add an element of chance, as well as learning with messages like: "You left your computer on all night. What a waste of electricity! Go back to the nearest dumpsite."

A bad roll of the dice or an incorrect answer can send a player back to the dumpsite or make the player forfeit a puzzle piece. The first player to collect the pieces to all three puzzles wins the game.

Forever Green is composed entirely of recycled materials. Paper components are made of 50-100 percent recycled stock and printing is done with vegetable-based inks and water-based coating. No shrink wrapping has been used. Game tokens are made from re-ground plastic.

Besides having fun and learning about their environment, kids who play Forever Green also get a chance to actually do something that has a positive effect on the planet.

Inside each game box is a coupon for a tree. When a child completes the coupon and sends it in, Playtoy, through the Partners in Growth Program, will have a tree planted in his/her name. Kids who send in the coupon will also receive a certificate acknowledging their contribution to the environment.

While supporting the Partners in Growth, the plant-a-tree coupon makes kids feel that they too can play an active role in creating a safer, greener, cleaner earth.

Forever Green was created by the same three Canadians — Steve Morris, Filomena Rosati and Mary Citton — who invented I.Q.2000, one of the world's leading educational games for children. Forever Green is available at major department, toy and educational stores across Canada.

Toshiba denies charges

NEW YORK (JTA) —

Toshiba, the giant Japanese electronics firm, has denied charges it supports the Arab boycott of Israel and said it is committed to doing business there, the World Jewish Congress reported recently.

The group released a copy of an Aug. 19 letter that a Toshiba executive sent to the Israeli Embassy in Tokyo, which says the firm is "committed to direct involvement in the promotion and sales of our products in Israel."

The letter was signed by Taizo Nishiburo, Toshiba's general manager of overseas operation promotion. It was written in response to a report released by the WJC in March about Japanese complicity with the Arab boycott.

The 22-page report had cited Israeli Foreign Ministry officials who charged that Toshiba was one of the major Japanese corporations that "refuse any business dealings with Israel."

The report said Toshiba had refused to sell mail-sorting equipment to Israel's Ministry of Communications.

Rejecting the charge that it boycotted Israel, Toshiba said in the letter that it views the Israeli market as "a sophisticated and increasingly important market for its products."

It said Toshiba "intends to build on this base and to further expand the marketing of its products in Israel."

The WJC welcomed "Toshiba's long-sought assurances," which "follow in the footsteps of the Japanese auto companies Toyota and Nissan, who announced this year that they would begin selling cars to the Jewish state for the first time."

The WJC said the policy change by leading Japanese firms leaves South Korea as the industrialized state most compliant with the Arab boycott.

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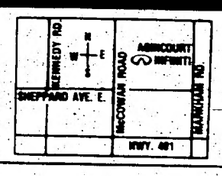

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Business Outlook

Shamir promises investors a friendly corporate setting

LOS ANGELES (JTA) —

Israel's Prime Minister Yitzhak Shamir promised American corporate investors a new business-friendly climate in Israel as he wound up his Los Angeles visit with a pep talk to 200 Israeli and Californian industry leaders.

Urging U.S. industrialists "to shake off outdated impressions and stereotypes," Shamir declared that the Israeli economy is at the cutting edge of world technology, fueled by a highly skilled labor force, and is "opening itself up to international trade and competition to a truly extraordinary extent."

His government is "firmly committed to streamlining the bureaucracy," Shamir stressed, and is aiming "to reduce inflation and abolish all remaining exchange controls."

The prime minister, who had declared repeatedly that the main purpose of his visit to the United States was to drum up business for the Jewish state, capped a half-day seminar bringing together 16 top Israeli industrialists and close to 200 of their West Coast counterparts.

The Israeli delegation was led by Dov Lautman, president of the Israel Manufacturers' Association. Others at the conference included Uzia Galil of Elron Electronics, Mordechai Hod of Israel Aircraft Industries, Eli Hurvitz of Teva Pharmaceutical, Dan Propper of Osem, Gil Weiser of Digital Equipment and Giora Yaron of National Semiconductor.

One observer estimated that the companies represented at the meeting accounted for 50 percent of all Israeli exports.

The calibre of the Israel delegation was appreciated by Amos Freedy, president of Perceptronics in Los Angeles, who found it "invigorating to see successful buisinessmen rather than government officials" representing Israel.

"There is a clear vision of what's needed at the top, but the key will be whether this vision will be propagated to middle management in Israel," Freedy said.

One of Israel's main selling points, said Lautman, is that it is the only country that has free-trade agreements with both the United States and the European Economic Community.

"Israel can serve as a bridge between American manufacturers and Europe," he said.

Ronald Perlman, executive vice-resident of Intel International, said that the attitude toward Israel was shifting from making charitable donations to a more businesslike approach.

"Donation is a crutch, investment is a cure," he said.

Doing business with Israel still has its problems, according to Perlman, including the tendency by the Israeli side to dot every "i" and cross every "t" again and again in negotiating contracts and agreements. But with Israel's urgent need to create 300,000 jobs for immigrants, he hoped that this and other problems would ease.

Coinciding with the forum, Gov. Pete Wilson of California told Shamir in a private meeting that he was establishing a California-Israel task force to facilitate trade and investment.

The main purpose of the seminar was not to strike deals but to "create an appetite for exploring future cooperation," said Avi Elkind, the Israeli consul for economic affairs in Los Angeles.

Elkind, who organized the meeting, noted that trade between the United States and Israel totalled $6.2 billion in 1990 and that Israel ranks 21st among U.S. trading partners.

DYEWitness makes a mark against potential assailants

By
LYN BEN-DAT

TORONTO —

Green may soon be the new color of personal protection.

A new product called DYEWitness, which sends a powerful stream of green dye that foams on contact with an attacker, is being actively marketed in Canada. It is hailed as a legal, non-toxic device which not only distracts an assailant, allowing opportunity for escape, but which also marks the attacker unmistakably, aiding in identification and apprehension..

One of its distributors feels strongly that there is a compelling need for this product.

Michael Lewis, vice-president of operations for Florence Lewis Sportswear, has been touched personally by tragedy. Four years ago, his business colleague and friend, Tema Conter, was attacked and brutally murdered.

Since then, he has become more aware of the lifestyle changes that he, and those around him, have had to make to adjust to a growing lack of confidence in the social environment; children are ferried to and from activities, youngsters play out of doors under a watchful eye, many women avoid evening shopping and outings if unaccompanied.

And he cites statistics: According to the FBI and Canadian government, one in three women will be assaulted in her lifetime; 66 percent of women and 71 percent of seniors do not feel safe in their environment; in most major cities in Canada and the United States, sexual assaults have increased an average of 30 percent a year.

says Lewis, while mace, tear gas or weapons, which are illegal in Canada, can be turned against the victim. DYEWitness consists of a non-toxic dye, water and "environmentally approved" propellants.

Wanting "to make the streets safer", Lewis is trying to involve "corporate Canada" in a program to equip as many people as possible with this product. He will be demonstrating the use of DYEWitness to employees of several large corporations, and expects that some of these companies will underwrite part of the cost of the device.

Multilevel marketing

Developed in Canada by James McCreary, a former Guelph police officer,and manufactured in Canada, DyeWitness is sold through multilevel marketing; there are hundreds of independent distributors across Ontario.

DYEWitness sells for a basic price of $49.95 which includes all taxes.

For more information, contact Pure Life Products International Inc., 6993 Antrim Ave., Burnaby, B.C. V5J 4M5.

Harsher sentences

Lewis has ideas on how to promote safer streets. He believes in harsher sentences for convicted assailants, more support for the police, and better psychiatric programs to help convicts. At the same time, he applauds the increased number of police on beats, the mountain bike patrols, and the recent tightening of the parole system.

It's Lewis' belief that DYEWitness can make a difference. The small canister propels green dye, which, aimed at an attacker's face, obscures vision, allowing precious moments for escape. The green foam leaves a trail from the scene of an attack, stains clothes, carseats, carpeting and leaves a green stain on the skin which will last for up to seven days, aiding in the identification and prosecution of assailant.

Few people respond to alarms and whistles these days,

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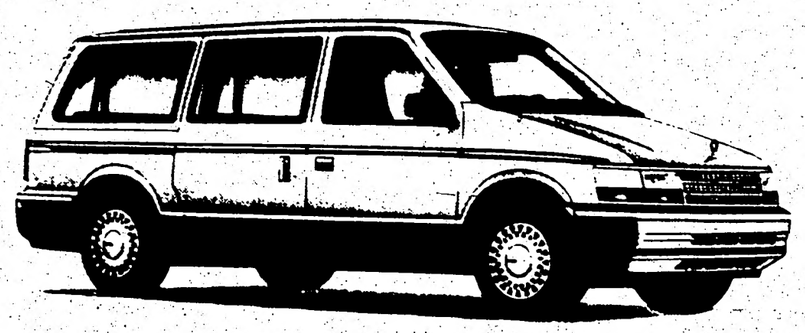
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Great value, steps to shul. 3 bdrms, finished bsmt, appliances & more. Al Sidofsky 764-7200.

CONDOMINIUMS

BATHURST & FINCH UNIT ON 1ST FLOOR
3 bdrms, huge rear yard, walk to everything! Sam Cohen 764-7200.

BATHURST & FINCH $189,000
3 bdrms + solarium, neutral decor, 2 full baths, spacious. Don't miss out! Lana Byk 764-7200.

BATHURST & CLARK — VARIOUS MODELS
2 bdrm, den, greenhouse kit, balcony, appls. 1,070 - 1,433 sq. ft., "cute" 1,224 sq. ft. must be sold! $189K. "Condo Queen" Annette Lipton 764-7200.

BATHURST & STEELES "PRIMROSE"
New, never occupied large unit! Huge kitchen! Vacant! Great Price! Leon Kogan 764-7200.

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ARMOUR HEIGHTS — AWAITS YOUR INSPECTION!
4 bdrm., ensuite, great lot, quiet street. Ellen Fisher, 731-7111.

BATHURST-EGLINTON — INVISIBLE DUPLEX
Own & rent fabulous reno duplex, $569,000. Gabby Goldring, 731-7111.

BATHURST-SHEPPARD — FOR EASY DAYS
3 bdrm. bung., fin. bsmnt., deep lot, $254,900. Steve Kruger, 731-7111.

BATHURST-FINCH — A BETTER WAY!!
3 bdrm. semi, 2 bdrm. bsmnt. apt., $242,900. Lucy Melamud, 731-7111.

BATHURST-CLARK — YOU ASKED FOR IT!
4 bdrm., mn. flr. fam. & laundry, $259,900. Ted Waxman, 731-7111.

SPRING FARM — PRICE SLASHED TO SELL!
Immaculate starter 3 bdrm, quiet court $225,000. Michelle Kahn 731-7111.

SPRING FARM — HIGHLY RECOMMENDED!
4 bdrm., fin. bsmnt., grey/white decor, Perry Waisglass, $279,500. 731-7111.

SPRING FARM — GREAT BEGINNINGS
3 bdrm., fin. bsmnt., quiet court, $249,000. Galya Mourad, 731-7111.

BATHURST-CLARK "HOMES & GARDENS" — VALUE!
4 bdrm., mn. fl. laundry. Dbl. gar. Extras. Ted Waxman 731-7111.

BATHURST-CENTRE — WALK TO BETH AVRAHAM
3+2 bdrm., mn. flr. fam., fin. bsmnt., $267,800. Garry Hazin, 731-7111.

BATHURST-STEELES — QUIET COURT!
Sparkling 3 bdrm., mn. flr. fam., in-law apt., $269,900. Bella Beer, 731-7111.

BATHURST-STEELES — ALL YOU COULD WANT!
4 bdrm., fin. bsmnt., nanny's qtrs. $334,900. Ted Waxman, 731-7111.

[redacted]

HARVEY KALLES
441-2888 *REALTOR* 488-4488

CENTRAL

OLD FOREST HILL RD. Much admired estate set on double lot with private garden, pool and tennis court. Now $4,980,000. Please call Elise Kalles 488-4488.

OLD FOREST HILL RD. Open concept, mn. floor family room, fin. lower level with w/o to secluded deck and pool. $1,895,000. Please call E. Kalles 488-4488.

SPECTACULAR RAVINE SETTING Overlooking Rosedale Golf Course. "One of a kind" contemporary with pool. Now $1,595,000. Please call Elise Kalles 488-4488.

BATHURST-GLENCAIRN. Reduced to sell! 6 bdrms., 6 baths, builders home. Fin. lower level. 5,200 sf luxury. Please call G. Kerbel/B. Jacobs 488-4488.

ROSEDALE — TOTALLY RESTORED for a sophisticated lifestyle. 3 bdrms., 4 baths, fabulous kitchen + nanny's suite. $725,000. Please call Elise Kalles 488-4488.

JUST REDUCED $75,000! Forest Hill west of Spadina. 2-4 bdrms. apts. plus basement income. 100' frontage. $625K. Please call Cathy McEniry 488-4488.

LGE. 5 BDRM. 2 STOREY 50 x 147 lot, fin. basement, nanny's rm. Walkout, oversized skylite above circular glass staircase. Please call J. Yack 488-4488.

AUSTIN TERRACE PRIME CASA LOMA LOC. 4 bdrms., pvt. drive, renovate to make this your dream home. Vendor says sell. Please call S. Greenbaum 441-2888.

$369K. AVENUE RD./LAWRENCE Charming 3 bdrm. renovated to perfection. Updated kit., f/p. Close to TTC. Please call B. Cohen/C. Feldman 488-4488.

GLENCAIRN-BATHURST — GREAT INVESTMENT! $368,000. 50' x 132' lot. 2 kitchens, 3+2 bdrms., 2 baths. Rent + $ $ $. Please call Lili Fournier 488-4488.

AUSTIN TERRACE PRIME CASA LOMA LOC. 4 bdrms priv. drive renovate to make this your dream home vendor says sell. Please call S. Greenbaum 441-2888.

SUBTANTIAL REDUCTION TO $2,600,000 Excellent buy! Charles at Yonge. Zoned commercial/res/sports lounge. Please call Toby Saltzman 441-2888.

REDUCED, $349K TOTAL RENO, 3 car parking, 3 bdrms, finished bsmt, side entrance, cac, skylight, 2 baths. Please call Cheryl Graff 441-2888.

CONDOMINIUMS

$174,900. 271 RIDLEY BLVD. 1 bdrm. condo + solarium, corner unit. S/W exposure, neutral decor. Close to transp./401/shopping. Please call R. Saks 441-2888.

BATHURST-FINCH. LUXURY 3 BDRM. 2 bath, S/E corner. Wrap-around balc. Steps to TTC, shops & schools. Must sell. Please call Barbara Jacobs 488-4488.

IMAGINE! A 1,711 sq. ft. condo in Skymark at $265,000 2 bdrms, fam. rm. + Florida rm. 2 pools, rec centre, won't last. Please call Goldie Feldman 441-2888.

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NORTH

13 UNIT APARTMENT BUILDING with excellent income, well-maintained and located opposite Earl Bales Park. Please call Carol Gordon 488-4488.

ELEGANT 5 BDRM. HOME Desirable Bayview Glen area. Huge pool-sized lot, hardwood flrs. Finished lower level. $649,900. Please call Natalie Kopman 441-2888.

DESIGNED WITH DISTINCTION! Demand Bayview Country Club area. Prof. decorated 4 bdrm. home. $ $ in upgrades. $439,000. Please call N. Kopman 441-2888.

EXCLUSIVE DONALDA GOLF CLUB AREA 4+1 bedroom stone and brick residence several walkouts to gorgeous back yard. Please call Bert Mezo 441-2888.

LOCATION! LOCATION! LOCATION! A marvelous opportunity awaits you with this 100 x 150' bldg. lot in Thornhill. Please call B. Abramson 441-2888.

BAYVIEW/16TH POWER OF SALE! Great location; great house; great buy! Don't miss this spacious exec. + pool. Please call B. Abramson 441-2888.

GORGEOUS RAVINE SETTING building lot on desirable st. walking dist. top synagogue. 103x187 irreg. ideal for lge. home. Please call A. Carmona 488-4488.

SHOWS TO PERFECTION! 4,000 s.f. fab. 75x150 lot. 2 storey 5 bdrm best loc. near Old Colony must be seen! $999K Please call Barbara Krieger 441-2888.

BRIDLE PATH AREA contemporary masterpiece! $3.3K No expense spared open concept fab. acre lot pool & spa. Please call M. Alberga/S. Stern 441-2888.

BAYVIEW/YORK MILLS

THE BRIDLE PATH — 5.2 ACRES Restored to its original besauty or build your fantasy on this enchanting estate. $5,980,000. Please call Elise Kalles 488-4488.

THE BRIDLE PATH Stunning contemporary on 2 acres. 7 bdrms., master with fireplace and w/o to deck. Indoor pool. $4,980,000. Please call E. Kalles 488-4488.

THE BRIDLE PATH Charming family home on 2 acres with pool and tennis ct. Ready to renovate. $3,900,000. Please call Elise Kalles 488-4488.

HYDE PARK CIRCLE. Grand entertaining rooms, high ceilings, custom mouldings, master with fireplace. $3,680,000. Please call Elise Kalles 488-4488.

$1,449K. ELEGANT 5,600 S.F. Res. must be seen! Homes & Garden decor throughout. Steps to Owen School. Please call Carolyn Feldman/Barry Cohen 488-4488.

Signature
Realty Limited

REDUCED — $365,000! VENDOR BOUGHT! Stop & look — 4 bdrm, 2-stry, custom built on large lot, fin. bsmt, sauna, Jacuzzi, thousands in upgrades, will look at all offers...*R. Feldman

JUST LISTED — $126,500 IN SCARBOROUGH Show & sell this 1 bdrm & den condo NW view, ens. laund, cent. air, security, close to services, close to 401 - move right in! *R. Feldman

BATHURST/ANTIBES *PARK-LIKE SETTING Unique 1 of 5, 3-bdrm, 3 baths, 2-stry. ground flr condo unit, large principle rms, close to all amen. Only $239,000 *E. Witt

TOWNHOUSE — 5 BDRMS - $185,900 — MUST SELL — Bathurst/Finch, 3 baths, eat-in kit, walk-out bsmt, freshly painted, walk to TTC, schools, flexible closing. *G. Davidson

MILLIONAIRE ROW — "LIFESTYLE OF RICH & FAMOUS" $999,000 Over 6,000 s.f. on ½ acre lot, brand new, completely fin. bsmt, 6 bdrms, 7 baths, huge granite foyer, high ceilings, designer kit, among million $ homes, fabulous opportunity. *T. Gringorten

TWO CHOICE PROPERTIES!! CLARK/HILDA **3-bdrm, totally renov, just listed like a model!! **3 bdrm, master ens, fin. bsmt, walk to all amenities. *Sarah Bzowski

UNBELIEVABLE 4-BDRM HOME ASKING ONLY $245,000, poss. as soon as possible, ceramic & parquet flrs. throughout. Call now before it's sold. *K. Vegotsky

FANTASTIC LOT & LIVABLE BUNGALOW!! $799,900. Over 39,000 s.f. of land! Great location, exclusive area. *K. Vegotsky

NORTH YORK BUNGALOW ASKING $349,900 Spacious open concept, kit. overlooks lge fam. rm. In excellent condition *K. Vegotsky

730-1077

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Bayview Forest Estates, a custom collection of prestigious new design releases. These homes are a superlative example of style and craftmanship, all nestled in a 9 lot wooded enclave. Bayview Forest Lane by Heritage Club Homes could be yours. Visit the sales centre this weekend or call:

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REDUCED! — BATHURST-CLARK
3 bdrm home with dble car gar. Fabulous premium lot on cul-de-sac, reno kit. overlooking fam. rm., rec room with built-in bar, main flr laundry. Steps to Synagogue, move-in condition. $279,900. Elin Beaumont, Sales Representative, 771-7100.

YONGE & HENDERSON
$199,900. Luxurious 3 bdrm. home. Features include central air conditioning, hardwood floors, cedar deck, pot lighting, w/o to garage and much more! Situated in the heart of prestigious Thornhill, this home is close to transit, schools, shopping, etc. Call David Lieberman, Sales Representative, 771-7100.

GREEN LANE — EXCEPTIONAL!
¾" stained oak hardwood in this custom Georgian-built home, huge w/o kitchen, marble fireplace in large master w/beautiful ensuites off all bedrooms. This home has it all, don't miss it! Inquiries: Jeff Tabachnick, Associate Broker, 771-7100.

BATHURST & ANTIBES JUST REDUCED
$137,500, central air, 3 appliances, great south balcony, immediate possession available. Why pay rent? Call Joseph Soer, Sales Representative, 771-7100.

FINCH & BATHURST
2 bedroom, 2 baths, balcony, rec. centre with indoor pool, lots of extras. Call Joseph Soer, Sales Representative, 771-7100.

AVENUE ROAD & 401
1 + 2 bedroom units. Great location. Super facilities. Priced lower than builders. Great value. Call Joseph Soer, Sales Representative, 771-7100.

HEART OF THE ANNEX
$349,000 Five bedroom opportunity for great investment. This home will be sold, so if you are in the market to buy call now before it's too late. David Lieberman, Sales Representative 771-7100.

771-7100

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LIMITED REALTOR

1ST AD YORK MILLS/BAYVIEW
$1,385,000. Architect owned. Concrete block, 2 sty. 4 bdrm. open concept exudes earthy elegance. Ing. concrete pool. Eileen Church 449-2020.

ATTENTION ALL PROFESSIONALS!
$418,000. Mix business & pleasure! Prof. offices + superb modern residence. "Ready to take over" — "The Junction." Heather Sherman 449-2020.

YORK HILL & BATHURST
$352,500. Very special & luxurious 4+1 bdrm. Upgraded to the hilt. Deluxe kit., huge LR & DR, great L/L nanny's suite. Heather Sherman 449-2020.

BEST KEPT SECRET IN ANNEX!
$349,000. Charm & pine & lots of room. 4 bdrm. 3 baths, gorgeous eat-in kit. W/o to lge garden. Many extras. Leila Taylor 449-2020.

BATHURST-SHEPPARD-YONGE
$299,000. Mint condition. 3 bdrm. split level home. Modern kitchen with skylite. Finished lower level. Natalie Schachter 449-2020.

NEW LISTING *SPRING FARM*
Spacious up-graded 4 bdrm executive home in Thornhill's most desirable area. Circular stairs open to prof. fin., bsmt. w/ 2nd kit, 5th bdrm & 4pc. Fully fenced & landscaped. Great opportunity!

RHONDA ABONY — Sales Representative — **229-4454**
PERRY STEINBERG — Associate Broker — **229-4454**
Homelife/Partners Realty Inc.

BATHURST & CHABAD GATE
3 Bedroom Freehold Townhouse. End-unit. Walk to schools, synagogue. Updated. New broadloom, ceramics. Only $217,000. Won't last.
Call Robert Kroll Re/Max Realtron Realty Inc.
222-8600

1 Houses For Sale

TAL-RAM

789-4325

LOWER VILLAGE
Overlooking park, outstanding renovated 4 bdrm home with fam. rm, powder rm and ldry rm on main. Rena Tsur.

1ST AD! ROSEDALE BUNGALOW
Rarely found 3 bdrm plus den with sunken LR; fully finished basement on a 50 x 162 ft. lot. Ramon Tsur.

UPPER VILLAGE
Lovely updated 4 bdrm home with den and main floor powder rm. Offered at $549,000. Ramon Tsur.

1ST AD! ALLENBY - $375K!
This totally updated 3 bdrm Tudor style home with 28 ft. frontage offers lovely panelling throughout; renovated white kitchen; 2 full baths; fully finished basement and newly landscaped front lawn. Ramon Tsur.

INTEREST FREE FINANCE PACKAGE
Forest Hill Ravine. Only $300,000 down buys this gem! 5 bdrm, Fam. Rm; marble ensuite. Please call Hanya Kay.

CASA LOMA
Fabulous townhouse semi; 3 storey, 4 bdrm Thusands spent on upgrades. Motivated Vendor. Hanya Kay.

BRUNSWICK/DUPONT
This 3 storey Annex home has 5 bdrms, 3 kit. & baths; hdwd fls. A must see at $599,000. Faithe Sversky.

BATHURST/ST. CLAIR
Hillcrest Village home, 3 bdrm semi, licensed front pad parking. Renovated with charm. $225,000. Faithe Sversky.

LANSDOWNE/DAVENPORT
Must sell. Great investment! 3 kit; 3 baths. Extremely motivated vendor. $169,000. Faithe Sversky.

WOODLAND ACRES ESTATES
This spacious 4 bdrm home is situated on 1.08 acres in a very desirable location. $795,000. David Kamil.

AVENUE ROAD/LAWRENCE
Approx. 3,200 sq ft of custom-designed elegance in this 4 bdrm, 4 bath home with num. extras. Priced at $589,000. Susan Teplitsky.

PRESTIGIOUS TEEFY AVE.
Situated on a 179 x 140 ft. lot, this 4 bdrm home boasts a 37 x 15 ft. entrance hall, 3 baths on 2nd, fam. rm, library & ldry rm on main. Susan Teplitsky.

CONDOS/CO-OPS WHAT A VIEW!
From this rarely available 2 bdrm + den condo unit of approx. 1,750 sq. ft. + balcony. Ramon Tsur.

3 BDRM T.H. — BAYVIEW/YORK MILLS
Renovated with flair, this home has sunken living room with fireplace, separate dining room; 3 baths and an eat-in kitchen. Ramon Tsur.

YONGE/SHEPPARD
Wonderful 3 bedroom condo in excellent location. $$$ on upgrades. Faithe Sversky.

SPADINA/ST. CLAIR
Downtown 2 bdrm co-op. Only $140,000. Call for details. Hanya Kay.

RENTALS
ROSEDALE SUBLET
3 bdrm, 2 bath upper duplex. $1,695/month. Chris Adamson.

789-4325

Canada Trust Realty

BATHURST & LAWRENCE
$899,900. Magnificent 4 yr. old bldr.'s home! 5 bdrm + family rm., approx. 4,200 sq. ft. with 2 bsmt. apts. Walk to synagogues, schools & shopping. Call Galina Psavka or Shelley Winkler 785-1136.

Canada Trust Realty

PENTHOUSE - FOREST HILL
$275,000 Spacious 3 bedroom plus den, 2,272 sq. ft., extra large terrace overlooking city and lake. Financing is availble from vendor. Not to be missed.
Helene Katz 481-3443

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Stunning 4 baths, 3 + 1 bdrs, spacious rooms w/ main flr family rm, bi/in library & entertainment centre, mrble foyer, center hall plan, priced to sell $599,000, 635 Briar Hill. Open Sun 2-4.
CHESTNUT PARK REAL ESTATE LTD.
Margaret Hutchison, B.A. 925-9191

ESTATE SALE 55 FT. FRONTAGE
$289,900 Bathurst & 401. 3 large bdrm. In-law apt. Pkg. 2 or more cars. *Ruth Rose Wallen 256-1388.
Royal LePage Real Estate Services Ltd., Realtor
*Sales Representative

AMRAX

8 BANTON RD. - $409K
Large three bedroom side-split, 53x150 lot, Clanton Park area.

122 PALM DRIVE - $459K
Magnificent three bedroom side-split, bsmt. apt. Extras, extras.

581 GLENGROVE AVE. — $399K
Spacious two storey, three bedroom home, bsmt apt.

48 VERWOOD AVE. - $289K
Three bedroom bungalow, bsmt apt, excellent cond.

For details call:
MICHAEL HARARI AT 650-9797

"THINK REAL ESTATE THINK AMRAX"

BATHURST/CLARK
4 bdrm., dbl. gar., immaculate. Fabulous decor! ANNA BENCHIMOL, Sales Rep. 764-7111.

BATHURST/ATKINSON VENDOR SAYS 'SELL'!
OPEN HOUSE SAT & SUN 2-4 P.M. 104 JANESVILLE
Det. 4 bdrm., approx. 2,800 sq. ft., fin. bsmnt., landscaped & prof. decorated. Must be seen! ROCHELLE COVANT, Sales Rep. 764-7111.

JUST LISTED BATHURST/CLARK
Det. 4 bdrm., 2 car gar., spacious & warm, loaded with extras. ROCHELLE CONVANT, Sales Rep. 764-7111.
HOMELIFE HERITAGE GROUP LTD.

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633-7373

CLARK-BATHURST $339,900
Just listed 4 bdrm. 2 storey. Liv. & din. comb. Large kit., fam. rm. W/o, 4 bath, fin. bsmnt. Dbl. gar. Extras.

BLUE FOREST DRIVE
Greatly reduced. 3-4 bdrm., 2 storey. Den, fam. rm. W/o, fin. lower level. Ravine lot, dbl. gar.

BATHURST-JCC RAVINE
Custom built 4 bdrm. split level. Hugee liv. & din. W/o's, mod. kit., fin. lower level. Don't miss this great buy.

BATHURST-WILSON
2 or 3 bdrm. condo apts, balconies, laundry ensuites. A. Rosenthal.

BATHURST-SHEPPARD
$279,000 Ideal starter. 3 bdrm., 2 bath. L-shape liv. & din. Fin. bsmnt., gar. Steps to all.

BATHURST-YORK DOWNS
New quality built 5 bdrm., den, fam. rm. Choices of your finishes & extras. A1 buy.

A. & D. SEIDMAN 633-7373

BATHURST - SHEPPARD
$227,000. Large, bright 3 bdrm townhome w/3 baths, family sized kit, w/o bsmt, fam. rm., fireplace, skylight & more. Elena Pechura 229-4454.
HOMELIFE/PARTNERS REALTY INC.

2 Houses For Sale Private

Bathurst/Lawrence - Steps to TTC. Space efficient. 1,900s.f. Built 1986. No agents. $433,400. 416-655-5359. 7778

3 Houses For Rent

Bathurst/Clarke - Large 4 bedroom, 4 bathrooms. Quiet street. Near synagogues and shopping. Available January 1992. 731-7671. 7735

Bathurst/Clark - 3,800s.f. 5 bedrooms. 2 ensuites. Library. Huge master with sitting area. His and her walk-in closets. Florida kitchen. 738-5978, 731-2136. 7380

6 Condominiums For Sale

FINCH & BATHURST!!! VENDOR MUST SELL!!!
Reduced to $179,900! Fabulous 3 bdrm, 2 bath corner unit * Approx. 1,200 sq. ft. * Closets galore * Solarium * Exceptionally bright!!!
Sarah Wood
Re/Max Chartered Realty Inc. 483-6771

6 Condominiums For Sale

SKYMARK **REVIEW DON MILLS & FINCH**
SKYMARK CLASSIC: Leonardo model, only 9 in the bldg., 1 of the largest suites. Upgraded 3-bdrm., fam., 2 sep. entr., perfect for guests or nanny.
SKYMARK II: luxury S.-E. corner penthouse. 2 sep. bdrms. w/ens., fam. w. o.b.f.p., immense wraparound balc. overlooks lake & city, 1 of the best views in Skymark. Price drastically reduced, won't last. Don't wait till it's sold. For our updated inventory call Santee Leung, **THE SKYMARK SPECIALIST**, 441-2003/24 hr. on call, carphone + pager. **SANTEE REALTY INC.**

Canada Trust Realty

1101 STEELES AVE.
$184,900 Best price for that flr plan, 2 bdrm in separate wings, bright eat-in kitch, 2 full baths, thousands in extras, true show piece. Call for O.H. schedule every wknd. Must sell! I. Teytelbaum 222-9707, 737-5575.

333 CLARK AVE. — THORNHILL
$258,000 Reduced 80K much below than Power of Sale, about 1,800 sq. ft. Best buy in area, if not sold now, will rent. Do not procrastinate - best time to buy can never go wrong. Inna Teytelbaum 222-9707, 737-5575.

CONDOMINIUM DELIGHT!!
$149,800, 3 bdrm great value Thornhill. $184,000 Bayview/Hwy #7. $203,800 Thornhill. $207,800 Thornhill. For more information call Joan E. Landy 222-9707.

• **PRIMROSE.** 1,300 sq. ft., "Larkspur." Perry Waisglass, 731-7111.
• **133 TORRESDALE** 3 bdrm. $219,900. Susan Hochman 731-7111.
• **333 CLARK.** 1,600 sq. ft., penthouse, Lucy Melamud, 731-7111.
• **LANDMARK III.** 2 bd., sol. $209,000. Ted Waxman, 731-7111.
• **96 FIFESHIRE.** 1,550 sq. ft. $265,000 Michelle Kahn, 731-7111.
UNGERMAN RLTY. RLTR.

Canada Trust Realty

CONDO! CONDO! CONDO!
Glencairn-Subway 1-2 Bdrm from - $109,000 to $185,000 - view, pool, sauna, parking - laundry. 3000 Bathurst - Choice of 1-2-3 bdrm $175,000 - and up. Call D. Abraham at Canada Trust Realty Inc. 783-3333.

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130 Neptune. 3 bedroom. 4th floor. Asking $199,000. Call Alex, 477-8694 or evenings, 731-2805. Make an offer. 7744

Bathurst/Wilson - Luxury 3 bedrooms, 2 full baths. 5 appliances. TTC. 736-9176 days, 739-8162 evenings. 7790

7 Condominiums For Rent

Bathurst/Glencairn - 1 bedroom plus den. 2 bathroom. Jacuzzi. 6 appliances. 1,000s.f. Available immediately. 630-2473. 7814

Bathurst/Wilson - 3 bedroom, 2 bathroom. February 1st. 781-1600. 7785

Bathurst/Wilson - Luxury 3 bedrooms, 2 full baths. Underground parking. TTC. 736-9176 days, 739-8162 evenings. 7791

12 Shared Accommodation

Young Jewish lady looking for non-smoker to share luxury 2 bedroom apartment. Call 882-8594 after 6pm. 7785

Single person to share townhouse with Kosher kitchen. Steeles/ Bathurst area. $600 monthly inclusive. Call 661-8543. 7758

Bathurst/Steeles - Female, non-smoker to share furnished 4 bedroom house with same. 250-8171. 7784

Bathurst/Wilson - Large apartment. Mature male, Kosher. $310/$360. 667-7882, 789-0621. 7823

13 Apartments For Rent

Bathurst/Clark - 2 bedroom, 2 bathroom. Near plaza, synagogue and transportation. Indoor pool and Shabbos elevator. Interested call 886-6305. 7747

Allen/Lawrence - Main floor 3 bedroom, 2 bath in 6-plex. Laundry, parking. 783-8431 days, 886-5515 evenings. 7631

Bathurst/Lawrence - 3 bedrooms. Steps to subway, shopping and synagogue. 782-5184. 7740

Bathurst/Lawrence - 2 bedroom furnished in high-rise. Available December- March. 256-3100, 785-3837. 7808

Bathurst/Glencairn - Luxurious new 1 bedroom basement. Private entrance. 781-5494. 7793

Bathurst/Glencairn - Large furnished basement apartment. Near subway. Parking. 256-3100. 7809

Bathurst/ Haddington- Unfurnished 1 bedroom flat. Upper half of house. Private entrance. $560 plus utilities. 44-6810. 7593

Bathurst/Sheppard - Bungalow. Furnished/ unfurnished 3 bedrooms. Living/dining. C.A.C. New appliances/ laundry. Garage parking. 631-7738.
Bathurst/York Downs - Furnished/ unfurnished bachelor basement. Appliances. Parking. Separate entrance. 631-7738 7815

York Mills/Leslie - Completely furnished 2 bedrooms. January-February. 449-6065. 7728

14 Apartments Wanted

Wanted: Sublet apartment. Going south for the winter? I need apartment for 4 months. January-April. Jordan Solomon, 485-4962. 7781

19 Cottages For Rent

Georgian Bay ski area. 5 bedroom, 3 baths. Perfect for 2 families with children. Magnificent view. Great for entertaining. Seasonal. 230-5227. 7499

23 Florida Property For Rent

Snowbird Special. Ft. Lauderdale area. Lovely spacious 2 bedroom, 2 bath condo. Fully furnished and carpeted. All amenities.

Hallandale. 2 bedroom on the ocean. January or February. References. 481-2200, 785-8859. 7824

Hallandale. Oceanview Park. 1½ convertible. Furnished. Season or yearly. 977-6380. 7768

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23 Florida Property For Rent

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24 Florida Property For Sale

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Deerfield Beach Century Village. 2 bedroom, 1½ bath Central air. Fully furnished $38,000u.s. 416-574-5253, 2-7pm. 7487

25 Florida Property For Rent or Sale

Hollybrook Golf and Tennis Club Furnished. 1 bedroom, 1½ bath Furnished. Paid rec. lease. Season, year. 305-937-4557. 7657

Seasonal rental or for sale. Condominium. Lauderhill. "Manors of Inverrary". Fully furnished Corner apartment. Lovely view. 2 bedrooms, 2 baths W/D. 24hr security. All amenities. Can rent seasonally with option to buy Owner, 305-457-3612. 7589

W. Palm Beach. Rent with option to buy, 1 bedroom villa condo Minimum 3 months. $900. Days 832-2293, nights 476-2383 7649

27 Israel Properties

Private investment looking for all kinds of property in Israel. Mr.Kavodi, 886-6510. 7798

Israel properties wanted, willing to pay in cash dollars. Zohar 882-6544. 7874

33 Vacation Properties

Holiday Valley/Franklinville. New York. 15 minutes to Holiday Valley ski area. House sleeps 8. Cable T.V., all amenities. Available weekly or weekend. 716-632-3063. 7660

37 Investment Properties

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Allan Newton Real Estate Ltd.

38 Announcements

Jewish Directories for all needs-call us. Jewish Information Service, 635-5600. 7505

39 Social Announcements

Greisman-Cohen - Bernie Greisman and Rose Greisman are pleased to announce the engagement of their daughter Elysa to Itamar, son of Saadia and Geula Cohen of Beit Dagan, Israel. Mazel Tov from the whole family. 7752

42 Articles for Sale

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51 Domestic Help Wanted

Loving mature nanny with good English for our 13 month old daughter. Weekday afternoons. Some evenings and Saturdays if possible. 256-2947. 7654

Yiddish speaking companion. Part-time on weekends. Duties: Cooking, general help. References. 782-1737, 782-9117.

52 Personals

Crisis situation? Call Tel-Aide: the Jewish Distress Line. 636-9610. 7509

Looking for Polish family I met in 1944. Wawer, near Warsaw. Family name Hamerstein. Daughter named Halinka. 2 friends of family named Jitka and her little sister. All went to Israel. Anyone knowing their whereabouts, call 631-6886. 7733

Attention Newcomers: Jewish Women's Federation would like to welcome you to Toronto with a Newcomer's Bag. To receive your bag and greeting, please call us at 635-2883 ext.135. If you know of any newcomers, please call and submit their names. 7749

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54 Personal Companions

REPLYING TO A COMPANION AD WITH A *CJN* BOX NUMBER?
For these ads simply address your mail to:
The Canadian Jewish News
10 Gateway Blvd., Suite 420
Don Mills, Ontario M3C 3A1

SJF, 37, 5'1", 105 lbs., young minded, seeks male 34-37 for serious relationship. Box 5277 CJN. 7650

Tall, fit, attractive male seeks open-minded female. Let's talk. 633-3863. 7813

Professional, 34, 5'10", Jewish (Russian origin), established, single dad with a beautiful young child is looking for a kind, caring and happy mom, 27-35, slim, professional/ businesswoman, who like me enjoys children, home, books, theatre, travel, outdoors and good conversation. Box 5292 CJN. 7792

SJF, 25, down to earth, Orthodox, slim, pretty, professional, athletic, sense of humour, wishes to meet male with similar qualities. Box 543, Canadian Jewish News, 6900 Decarie Blvd., Suite 157, Montreal, Que., H3X 2T8. 7697

An attractive career woman who loves to enjoy life, would like to meet a professional or businessman between 57-66, who can help her do so. Box 5285 CJN.

Friendship is the best way to begin. Professional woman with Master's degree. Old enough to remember hootenanies and SNCC. Too young for Geritol. Equally at home with quenelles at a French restaurant or hot dogs at the zoo. Seeking a companion who is warm, sensitive, socially conscious (peace, pro-choice, female equality). Age, size, irrelevant but imagination, wit and wisdom a must. We are both financially secure, and free to share work, travel, culture, cuisine and especially each other. Detailed reply please. Box 5279 CJN. 7674

'Tis the season to be jolly, oops, wrong religion! Oh well, 'tis the season to go out and socialize. SJF, 29, attractive, enjoys movies, music, romantic dinners and roasting chestnuts by an open fire. Wishes to meet SJM, good looking, 28-33, who has similar interests. Box 5280 CJN. 7683

Where are you? I'm a university educated Canadian, slim, good-looking, pleasant single woman. If you are between 36-46, with good intentions, please write. See you soon. Box 5286 CJN. 7721

Single, semi-religious man in his 40's, who enjoys sports, movies, theatre, travel, seeks serious relationship with like-minded, attractive single lady in her 30's, ready to settle down and start a family. Reply with phone number, brief note, name and photo if possible. Box 5289 CJN. 7756

Gigobyte, dynamic 43 year old lady, loving, interests include computers, outdoors and intellectual banter, is looking for warm, fortysomething, liberally observant man for committed relationship. Box 5293 CJN. 7797

Atypical Jewish woman, 32, 5'10", very attractive, fit, intelligent health professional, down to earth, vivacious, sensual, outgoing. Would like to meet an attractive man 29-39. 5'11"+, in good shape, intelligent, ambitious, honest, easy going, considerate, family oriented with an adventurous spirit and a positive attitude about life. Please reply with photo to P.O box 54094 Lawrence Plaza Postal Outlet Toronto, M6A 1A1. 7724

Attractive 50ish refined woman, likes country and semi-classical music, dancing, tennis, walking, travelling and quiet times, would like to meet a 5'10" or taller refined single gentleman for lasting relationship. Box 5290 CJN. 7757

54 Personal Companions

52 year old attractive woman, would like to meet honest, financially secure gentleman between 55-60, with love of theatre, music, outdoors. Box 5287 CJN. 7731

Handicapped gentleman, 43, professional, enjoys sports, movies, dining out, very down to earth, would like to meet woman with similar interests for companionship. Box 5288 CJN. 7750

Extremely attractive, very intelligent professional woman, youthful mid-40's, with lively and loving personality would like to meet a compatible unattached man for serious relationship. Lengthy replies not necessary. Just send a few details about yourself with your phone number and I will respond. Box 5200 CJN. 7092

32 year old male, warm, sincere, outgoing, considerate, self-confident, easygoing, enjoys sports, dancing, travelling, long walks, seeking young professional cute female, (non-smoker), under 28, for long lasting relationship. Box 5284 CJN. 7700

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55 Obituaries

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Cohen, Bessie on November 15, 1991, late of 220 Belmoral Drive.
Horowitz, Sylvia on November 14, 1991, late of 765 Steeles Ave. W., #2106.
Inventash, Zelda on November 9, 1991, late of 9 Robson Place.
Katz, Maxwell on November 16, 1991, late of 115 Antibes Dr., #705.
Kendler, Jake Albert (Jack) on November 7, 1991.
Koen, Issac on November 12, 1991.
Leizerovsky, Gertsel on November 9, 1991, late of 6101 Bathurst St., #204.
Lindan, Rimma on November 7, 1991.
Phillips, Harry on November 11, 1991, late of 17 Armour Blvd.
Rotman, Eliezer on November 16, 1991, late of 4979 Bathurst St., #316.
Tate, Murray on November 15, 1991.
Taub, Ben on November 14, 1991, late of 39 Danby Avenue. 7755

Steeles-College Memorial Chapel

55 Obituaries

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Rai Faron on Oct 29/91, late of 1337 Tower Lawn Dr. Penn.
Albert Smith on Oct 31/91, late of 3685 Keele Street #171.
Robert Lipton on Nov 2/91, late of 80 Antibes Dr. #1104.
Benjamin Kuflowitz on Nov 1/91, late of 130 Eglinton Ave. E. #1407.
Stuart Abramovitz on Nov 3/91, late of 14 Kimloch Crescent.
Kurt Evans on Nov 1/91, late of 14 Dunboyne Court.
Ellen Goodman on Nov 1/91, late of 1035 Eglinton Avenue W. #209.
Archie Estrin on Nov 5/91, late of 325 Bleecker Street #2512.
Peter Fels on Nov 7/91, late of 252 Dundurn Street South Hamilton.
Jennie Mandell on Nov 7/91, late of 3270 Bathurst Street #412.
Eric Chodak on Nov 6/91, late of 7825 Bayview Avenue #1004.
Annie Berger on Nov 7/91, late of 17 Barclay Road.
Lorri Lentz on Nov 7/91, late of 1488 King Street West.
James Blugerman on Nov 8/91, late of 155 Admiral Road.
Leo Sherman on Nov 8/91, late of 192 Glencedar Road.
Zsigmond, Liebenau on Nov 8/91, late of 150 Neptune Dr., #1101.
Sydney Goldford on Nov 8/91, late of 41 Bronte Rd.
Howard Coleman on Nov 8/91, late of 23 Stratford Dr.
Cilla Haas on Nov 9/91, late of 70 Macklin St.
Rose Silverberg on Nov 11/91, late of 438 Lawrence Avenue West #2.
Martin Shore on Nov 11/91, late of 252 Spring Gate Blvd.
Sylvia Ogus on Nov 12/91, late of 28 Lois Ave.
Edward Rissin on Nov 11/91, late of 52 Metcalfe Street.
Joseph Kitz on Nov 11/91, late of 1 Concord Place #1604.
Julius Dick on Nov 12/91, late of 88 Banbury Rd.
Minnie Goldman on Nov 14/91, late of 370 Ridelle Avenue.
Harold Yolleck on Nov 13/91, late of 537 Fairlawn Avenue. 7738

BENJAMIN'S PARK MEMORIAL CHAPEL

56 Unveilings

The unveiling of a monument to the memory of the late
Irene Grayson & Joseph Garfinkle ז"ל
will take place
Sunday, December 1, 10:00 a.m.
Mount Sinai Memorial Park
Shaarei Tefillah Section
Relatives & friends are invited to attend.

Harbord to mark 100 years

TORONTO —
Harbord Collegiate Institute, will celebrate its centennial year on May 8 and 9, 1992.

As a prelude to the Harbord centenary, a new Harbord museum was opened on Thursday, Oct. 31 by Premier Bob Rae at the school, 286 Harbord St. Harbord is bringing back the past by opening an elegant archives containing mounds of memorabilia from the old school days.

"We are very happy with it," said Willie Zimmerman, class of '33, who was instrumental in creating the museum. "We believe this is the first architecturally designed high school museum in Canada."

It contains material from school crests to awards, for both athletic and scholastic merit, to the original wood floors. There are even old report cards and exam papers. But the highlight is a complete set of every commencement program since 1891.

The museum will also house complete copies of every year book from 1907. If you look closely, you'll find graduates scattered throughout the years who gained fame and fortune after leaving the school.

Among them is one member of the team that discovered insulin, Dr. Charles Best (Banting and Best) and the founder of the Royal Ontario Miuseum, Charles Currelly.

Other graduates who came from poor families include comedians Frank Shuster and the late Johnny Wayne; Morley Safer of 60 Minutes; NBC news director Reuven Frank; Gordon Stulberg, former president of 20th Century-Fox; Louis Rosminsky, former governor of the Bank of Canada; Sam Sniderman of Sam the Record Man; E. A. Goodman, prominent lawyer; and Stephen Lewis, former Ontario NDP Leader and United Nations ambassador.

The idea for the museum was born six years ago, but with no funding the plan lay dormant. With the school's centennial in mind, Zimmerman encouraged ex-Harbordites to donate more than $60,000 to convert the small ground floor classroom into a handsome historical den, complete with mahogany conference tables, cabinets and a forest green carpet.

A time capsule, laid in the cornerstone in 1931 when the original school was first replaced, will also be opened.

To place an unveiling notice please call *at least*
14 days prior
to the unveiling date.

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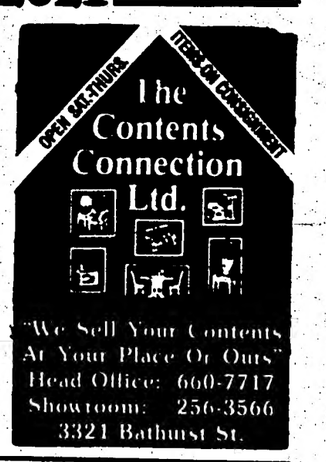

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Chanukah Greetings

Popular Ma'oz Tzur from the 13th century

Story behind the Song

By
FRANCES KRAFT

TORONTO —

Over the years many songs have come to be associated with Jewish holidays. In this article, the first of an occasional series about holiday songs, we present some unusual background information about three Chanukah songs, none of which was originally written for the holiday.

Ofer Gavish, Toronto's aliyah shaliach, is a musician/musicologist who wrote a newspaper column in Israel called Shir Hu Lo Rak Milim (A song isn't just words). He provided the information for this article.

***

Probably few Chanukah songs are as well known around the world as Ma'oz Tzur, which is traditionally sung following the blessings over the Chanukah candles. Yet despite its strong identification with the holiday of Chanukah, Ma'oz Tzur was not written as a Chanukah song.

The song contains one verse about Chanukah, another about Purim and a third about Pesach, but the real subject of Ma'oz Tzur is Frederick I, emperor of Germany from 1152-90, and the situation in 13th-century Germany.

Frederick I was a cruel ruler, also known as Frederick Barbarossa (Italian for red beard). It isn't until the fifth and final stanza of Ma'oz Tzur that we hear the first reference to Frederick, couched in enigmatic terms to fool the censor and evade the wrath and punishment of the courts.

The first four stanzas provide an "alibi," praising G-d (Tzur represents G-d; the "oz" in "Ma'oz," his power) and expressing hopes of rebuilding the Bet Hamikdash (Temple) in the first stanza, and providing historical background and praising G-d for his role in the three Jewish holiday stories in the subsequent stanzas.

The final stanza, which is hardly known at all today, was written in very sophisticated Hebrew. "D'cheh admon b'tzel tzalmon" in that verse looks like it means "annul all our troubles (from the times of the Chanukah, Pesach and Purim stories)," but the words actually refer to "annulling" or "pushing away" Frederick I (the word "admon" is a derivative of "adom," the Hebrew word for red, but it can also be interpreted as Edom, the land of the ancient Edomites).

Two dozen melodies

The song is a good example of how Jews look for ways to deal with negative situations by singing morale-boosting songs, praying to G-d and keeping their Jewishness.

Incidentally, Ma'oz Tzur has at least two dozen melodies, the most common one being a blend of three originally separate ones.

***

A second Chanukah song that is very popular in Israel is called Ma'oz Tzur Yeshuati and, like its namesake, wasn't originally written as a Chanukah song. It became associated with the holiday, naturally, because of its name.

Naomi Shemer (best known for her ode to Jerusalem, Yerushalayim Shel Zahav) wrote Ma'oz Tzur Yeshuati during the 1969-71 war of attrition, during which Israel Defence Forces built hundreds of small bunkers, known in Hebrew as ma'ozim, along the Suez.

Shemer used a clever play on words in Hebrew, giving the words "Ma'oz Tzur Yeshuati," which traditionally refer to the power of G-d, new meaning: "My power is in the bunkers." The song was a morale booster in Israel at a time when there were daily casualty reports from the Suez.

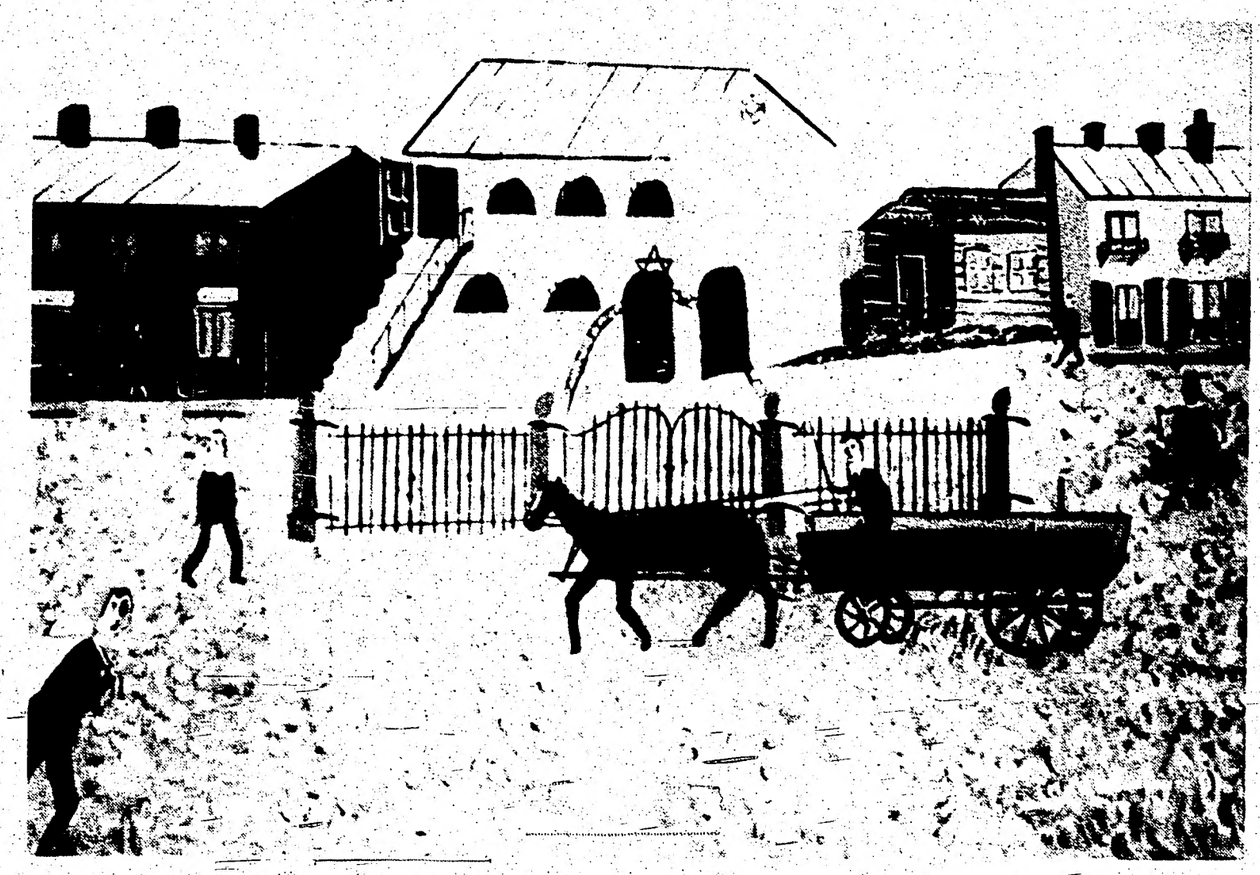
***

An incongruous Israeli Chanukah song is a workers' marching song written in the mid-1930s for the annual May 1 celebration of workers.

The song begins with "we carry torches" — Anu nosim lapidim — which is also the name of the song. It became associated with Chanukah because torchlight parades are commonly held in Israel on that holiday.

The lively marching melody obscures the words, originally written to celebrate the building of Israel by the chalutzim (pioneers). Many Israelis sing those words while celebrating the miracle of Chanukah without thinking of their ironic meaning: Nes lo karah lanu; pach shemen lo matzanu (a miracle didn't happen to us; we didn't find a jar of oil).

CHANUKIOT ON DISPLAY
Chanukiot on exhibit at the Israel Museum in Jerusalem. [WZPS photo]



CHANUKAH SCENE
Toronto artist Mayer Kirshenblatt's recollection of a street scene in his home town includes the synagogue. See story on page B17.

A time to rejoice... ...a time to remember

By
LEILA SPEISMAN

TORONTO —

When I was about five years old, I accosted my mother with the words every Jewish parent waits for: "Why don't we celebrate Christmas? Chanukah is so dull."

You see, our neighbor, a charming lady of unimpeachable Anglican background (she considered her daughter's marriage to a United Church minister a mixed marriage), had a tree, and made fruit cake, and hung decorations all over the place, and, especially, gave presents to all and sundry. Sundry including me.

Hence, my impassioned whine. (Actually, I recall it as stating my opinion assertively and forcefully, but the 'whine' description is probably more accurate).

So my mother decided to make Chanukah just as exciting, just as beautiful.

No, I never got whatever the 1950s version of Nintendo was, but there was always a present. More importantly, there were family gatherings, with lots of latkes and lemon meringue pie. Every year she would polish her father's menorah, even when they no longer sold candles big enough to fit in the holes.

Incidentally, it was not until I married that I discovered that latkes could be eaten with applesauce — we always had them with sour cream or sugar. But I digress.

But there was more. Whenever she found someone who was alone, or lonely, whenever I had a friend who was far from home, that person was invited over too.

And they always got a present. Nothing big or elaborate, just something to pass the magic of Chanukah along to them too.

Now I have children of my own, and my mother is no longer with us. And this year, for the first time, I will take down the big menorah and try to find candles to fit it.

And my children's adored cousins Jason and Jeremy will join us for latkes and presents and lighting the menorah.

But I hope that, besides the latkes and the presents my children and my nephews will get, they will also learn the lesson my mother taught, the lessons gleaned from the story of the Maccabees. That Jews should stand together, that when all is said and done, we are all one family, that there is incredible beauty in our own heritage and our own ways.

May all of you know the warmth and brightness that comes from the lights of Chanukah.

Chanukah Greetings

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Chanukah is a spiritual holiday

By
RABBI AARON LEVINE

The old question you ask to test someone's knowledge of history is "Which came first, Chanukah or Purim?" Although annually we celebrate Chanukah first, in fact Purim preceded Chanukah by close to 200 years. The miracle of Chanukah, according to most opinions, occurred on the 25th day of Kislev, 165 BCE.

Chanukah differs from Purim. One of the mitzvahs of Purim is to have a major feast. There is no such requirement on Chanukah although there is some partying. On Purim Haman wanted to destroy us physically; on Chanukah the Syrian-Greeks merely wanted us to abandon religion. Thus, on Purim we rejoice physically; on Chanukah, spiritually, lighting the menorah and singing praises to the Almighty.

Chanukah means "dedication" alluding to the rededication of the defiled Temple and specifically the holy altar. Also, when you split the Hebrew word Chanukah into two words, it means "they rested [from war] on the 25th."

Why did the miracle last for eight days? According to Biblical law, anyone defiled by contact with the dead is impure for seven days. Thus the Jews, were unable to make new oil until the eighth day. Hence the required miracle for eight days. According to others, the oil came from the Tribe of Asher who lived four days journey from Jerusalem. Hence the need for the eight days.

The question, however, is: If the oil found could last for one day then the miracle was only for seven days. Why celebrate eight? Of the many answers: 1) On the first day only one-eighth of the oil burned. Thus a miracle occurred on this day, too. 2) On the first day we commemorate the miracle of the victorious battle. 3) The very discovery of the oil was a miracle in itself.

Time to kindle: The preferred time for lighting is approximately one half hour after sunset when the stars appear. However, the lights may be kindled a whole night till dawn. The lights should burn for at least a half hour.

Erev Shabbos: Since we must light the Chanukah candles before the Shabbes candles (otherwise we would be desecrating Shabbes), and the candles must burn for at least a half hour after the stars appear, one should not light the regular Chanukah candles. One should either use oil (which is preferable anyway because this recalls the miracle), or one should use large candles which will burn the minimally required time.

Motzoei Shabbos — Havdallah first or candle lighting? According to the majority custom, in Shul we first light the Chanukah candles; at home we first recite havdallah.

Pirsumei Nissah: The most important reason for candle lighting is to "Publicize the miracle." The preferred place to light, therefore, is by a window facing the street where others can notice the lights.

Oil: As mentioned above it is preferable to use pure olive oil. The Midrash compares Israel to oil. All liquids co-mingle with one another; oil always remains separate. When we kindle the menorah with oil we commemorate the special separateness that has kept Klal Yisrael immortal despite all attempts to destroy us.

Lighting the candles: Candles are put in the menorah from right to left; candles are kindled from left to right with the newly added candle being lit first each night.

Shamash placed higher

The candle known as the Shamash or "attendant," which is placed higher than the others or apart from them, is used by most to kindle the Chanukah candles. Since it is forbidden to have any benefit from the Chanukah lights, we put this candle near the others so that one will use it for a mundane purpose rather than inadvertently using the actual Chanukah lights themselves.

Chanukah Menu: We eat latkes (potato pancakes fried in oil) to remind us of the miracle of the oil. We eat milchigs to recall the miracle that occurred when Yehudis, the daughter of Yochanan Kohein Gadol, fed cheese to the Greek general, Holofernes, intoxicated him with wine, and managed, as a result, to sever his head and scare off the enemy.

Maoz Tzur: This song, probably compiled in the mid-13th century, recalls the various exiles we have endured (Egypt, Babylonia, Persia, Greece); praises God "The Mighty Stronghold" of our salvation, for delivering us safely from them; and importunes Him to hasten the dawn of the Messianic redemption.

Dreidl: According to popular tradition the dreidl, and similar games, were devised by the Jews whenever there was a ban on Torah study. Under the guise of playing games, the Jews were able to study Torah, and when threat of discovery was at hand, the books were hidden and the games played in order to camouflage what was actually happening. The four letters — *Nun, Gimmel, Hay, Shin,* stand for *Nais Gadol Haya Shom* which means "A great miracle happened there."

Chanukah Gelt (and other presents): Chanukah used to be a time when Jewish children took a short break from their arduous Torah studies. As a reward for diligence and as an incentive for future study, money was distributed to the children.

I cannot end this short treatment of the laws and customs of Chanukah, without sharing with you a beautiful story.

One Erev Chanukah in Bergen Belsen, a brutal massacre took place. Then Chanukah came. A wooden clog became the chanukiah, a wick was made from threads of a camp uniform, and shoe polish became oil. Not far from the bodies, the Rabbi of Bluzhov and many of the living skeletons bravely gathered to kindle the single Chanukah light. He recited the first two blessings, stopped, looked around, and then proceeded with the *shehecheyanu,* the third blessing ". . . Who has kept us alive, preserved us, and enabled us to reach this season."

After the ceremony, a man approached the Rabbi and asked how he could recite the words praising God, in the shadow of death, for keeping us alive at this wretched season. "I asked myself the very same question," said the Rabbi, "that's why I hesitated. But when I saw the crowd around me, attentively listening to the ceremony, I said to myself: If I am blessed to see such people, who despite all the horrors they have endured, gather with such faith and devotion to observe the kindling of the Chanukah lights, then truly it is still a time to recite the shehecheyanu."

Years after the liberation a message was delivered from the questioner to the Bluzhover Rabbi. "Tell Rabbi Spira, that the answer he gave me that dark Chanukah night has stayed with me ever since and has been a constant inspiration during hard and troubled times."

We surely have what to rejoice about. Let us recite that blessing on the first night with true fervor and praise to the Almighty. A Happy Chanukah!

Barbara Greene, M.P.
Don Valley North

I wish you all a happy Chanukah

Barbara Greene

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Chanukah Greetings

Chanukah celebrations stressed

By
DR. FRED WEINBERG

Chanukah celebrations have taken on greater importance in the Jewish holiday cycle in North America than ever before in history.

My 7-year-old grandson, Jacob, as we walk around the Annex near his home in December, points out to me — "this house is Christian, this house is Jewish" based on the external seasonal decoration, or lack of it.

The celebration of Chanukah in the Jewish family setting has gone through various phases. In an earlier part of this century, the invention of Jewish counterparts to the December practices were more noticeable and more tasteless. For example, the Chanukah bush as a counterfoil to the Christmas tree is now generally in disfavor by younger Jewish families.

However the impact of Christmas is still a problem for Jewish families trying to counteract the Christmas atmosphere, music and decorations that fill the streets, shops and the airwaves.

What fortunately has happened is greater emphasis on transmitting the history of Chanukah in our Hebrew schools to the younger generation and some modification of traditional earlier Jewish customs in the home.

For example, the centrality of lighting the eight candled menorah in the observance of the Chanukah miracle is emphasized. The whole family, sometimes with each person lighting his or her own Chanukah menorah, observes the candle lighting ritual, blessings and songs. The traditional Chanukah "gelt" — a minimal gift-giving of token coins of former years generally takes the form of significant present-giving to all and sundry, including the children, of course. The general family happiness that pervades the Chanukah season in the home and at Hebrew school, the accompanying food and holiday atmosphere and games with the traditional dreidl, or spinning top, all contribute to a new emphasis in this seasonal Jewish celebration.

The seven-branched candelabrum or menorah is the oldest Jewish symbol for service in the Temple as described in great detail in the Bible. It was carried off in the year 70 CE by the Emperor Titus' Roman legions after the destruction of the second Temple and is depicted in Rome on the Arch of Titus. This is the only physical representation of what the Temple menorah may have looked like.

For the Chanukah festival, a menorah with nine arms, a chanukiah, is used — eight lights for celebration and the ninth light as the shamash or servitor. Since the Chanukah lights are holy, use for reading or working is prohibited. Thus, the ninth or servitor candle was set up not as popularly thought as an instrument for lighting the other candles, but because the use of its light would permit enjoying and using the illumination from all the others.

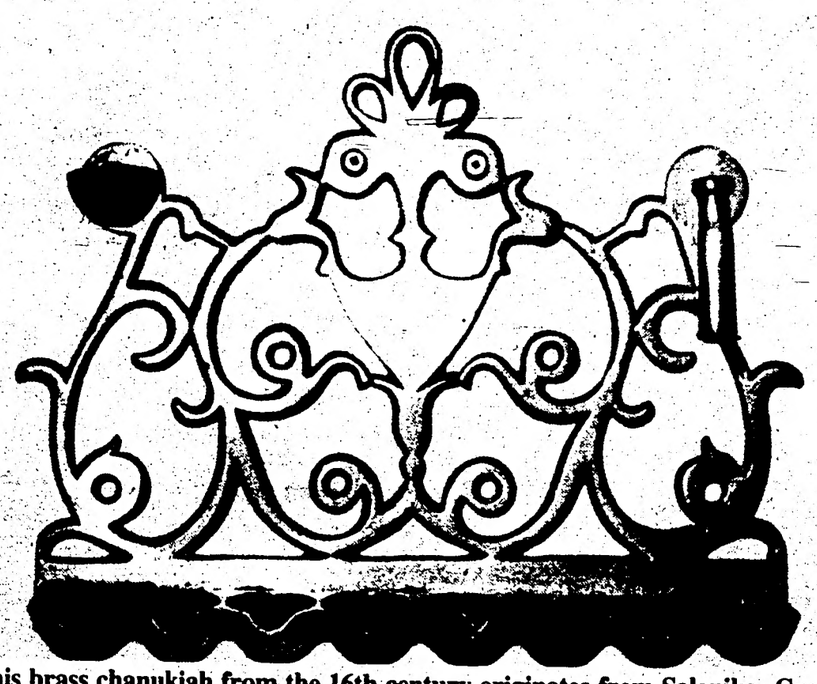
Chanukah recalls the victory of the Maccabees over the Seleucid army of Antioches IV in 165 BCE. It celebrates the eight day rededication ceremonies in the Temple of Jerusalem which began on the 25th day of the Hebrew month of Kislev and commemorates the miracle in which the one remaining pure and sealed flask of oil (a one day supply) burned for the entire eight days.

The rabbis of the Talmud emphasize that the Chanukah lights proclaim the miracle that occurred at the time of the Maccabean period. Thus they encouraged the lighting of the chanukiah publicly and placing it outside the entrance to the house. Because of fear of non-Jewish neighbors, the eventual placement of the lamp near the side entrance of the house, and in dangerous times, in the interior of the house, on a table, became the general practice. If one was poor, it was a priority to purchase oil for the Chanukah lights rather than wine for the Sabbath Kiddush blessings.

My favorite Chanukah menorah is one made by an American Jewish airman during World War II in the European theatre of operations. He took large empty copper shell casings and placed them on a plexiglass base upside down so they could hold Chanukah candles. It was a beautiful expression of *hiddur mitvah* — enhancement of a commandment.

In addition to the lighting of the chanukiah, most Canadian Jews celebrate the holiday with special foods, games (with a dreidl), and songs. Chanukah is a happy holiday and a celebration for the whole family, as depicted in the Yiddish song:

"Chanukah Chanukah
A yom tov a shainer
A lightiger a frailicher
Nit do nach a zainer"



This brass chanukiah from the 16th century originates from Salonika, Greece. The shell casing was added in the 19th century to hold a candle and for symmetry. [From the collection of Fred and Joy Weinberg]

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Chanukah Greetings

Mandelbrot makes great Chanukah sculptures

By
LESLYE MICHLIN BORDEN

Chanukah, o Chanukah
Come light the Menorah
Let's have a party
We'll all dance the hora!
Gather round the table
I'll give you a treat . . . .

For this year's Chanukah attraction, serve edible cookie sculptures made from the mandelbrot (literally, almond bread; actually almond cookies). You can make a six-sided Jewish star, a menorah, a dreidl, or other shapes your family will enjoy.

It's easy to do. Prepare mandelbrot. For the star, shape the batter into trapezoids (directions follow) instead of the usual rectangles. Then stack the twice-baked cookies in layers of triangles held together by a delicious orange flavored frosting. Six layers makes an attractive Jewish star.

It's so striking, you could even use it as a centrepiece on your holiday table. You can make all the cookies into sculptures. Then let everyone pull them apart for dessert. If you decide on making just a centrepiece, don't worry. You'll have plenty of extra cookies to give as "treats."

Among the advantages of preparing the mandelbrot for Chanukah is the delicious flavor of the cookie itself. The secret is toasting the almonds before including them into the batter. Then add grated orange rind, cinnamon, cloves, coriander, and nutmeg to make them even more special.

If you're concerned about cholesterol, saturated fat, and calories, this cookie is also a good choice. If you make it with egg substitute rather than with whole eggs, it contains no cholesterol. For a cookie, it is low in calories, containing only 63 calories per 4-inch piece. Even better, only 33 percent of those calories come from fat. If you use margarine instead of butter, less than five percent of total calories come from saturated fat, considerably under the 10 percent recommendation of the American Heart Association.

Finally, and perhaps the most compelling reason for making mandelbrot for Chanukah this year, is that you can bake it in advance.

The suggested recipe is very easy to prepare. You don't have to chill the dough before shaping and baking. Once the cookies are ready, store them in a airtight container or wrap them tightly and freeze. When time for your Chanukah party rolls around, all you have to do is thaw, frost and serve.

Heat ground almonds

NO-CHOLESTEROL MANDELBROT

1½ cups finely ground almonds
¾ cup canola oil
1 cup sugar
1 tbsp. grated orange peel
8 ounces egg substitute (equivalent to 4 eggs)
1 tsp. vanilla
4½ cups unbleached flour
1½ tbsp. baking powder
1 tsp. salt
1 tsp. ground cinnamon
¼ tsp. ground cloves
¼ tsp. ground coriander
¼ tsp. ground nutmeg

Latkes and a Jewish star made with pieces of low-cholesterol mandelbrot highlight a healthy Chanukah feast. [Phil Borden photo]

Orange Marmalade Frosting

In a large fry pan with a non-stick surface, heat the finely ground almonds. Keep them moving around in the pan so they brown, but do not burn. When they are golden brown and toasted, turn off the heat. Cool before mixing with the other ingredients.

Heat oven to 350° degrees. Spray 3 cookie sheets with a vegetable spray. Set aside.

In a large bowl, beat the oil and sugar until well combined. Continue beating, adding the egg substitute, orange rind and vanilla.

In a small bowl, combine the dry ingredients and spices. Add this to the oil/sugar mixture. Stir in the toasted almonds. Blend thoroughly.

Divide dough into 3 equal parts. Shape one piece on a cookie sheet. Put it into an evenly shaped quadrilateral, nine inches wide at the bottom, four inches wide at the top, and about 12 inches on each side. Don't guess. Measure with a ruler. Use the ruler to make the sides even. Bake for 15 minutes.

Remove from the oven. Immediately, cut into slices 3/8-inch thick with a very sharp knife that has a long blade. Be careful not to burn your fingers on the hot cookie sheet. Turn the cut pieces on one side and bake for another 10 minutes. Turn to the other side and bake for the last 10 minutes. Cool on a rack. Repeat this process with the other 2 pieces of dough. Cookies may be made ahead to this point. Wrap tightly and store or freeze until needed.

To shape the Jewish star, spread a little frosting on the 3 longest cookie pieces. Use them for a triangle base. Frost the next 3 largest pieces. Place them across the first triangle to make a 6-sided Jewish star shap. Build 4 more layers, following this pattern. Cover lightly with plastic wrap. Frosting will harden as it sits.

To serve, carefully move the star to a platter or board. Place it in the centre of your table. Let guests pull it apart to eat. Pass the extra cookies or use them to make more sculptures.

A serving is a four-inch piece of cookie. Makes 99 four-inch servings.

ORANGE MARMALADE FROSTING:

2 cups powdered sugar
3/8 cup orange marmalade
up to 1 tbsp. orange liqueur or orange juice

Place the sugar and marmalade in food processor bowl. Begin processing. While the motor is running, pour in 1 tbsp. liqueur or juice. Continue processing untill all ingredients are well combined and the frosting is easy to spread. If it seems too thick, add another teaspoon of liquid. If you do not use the frosting immediately, it may thicken. Just add a little more liquid. Store any extra in the refrigerator.

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Israel's gifted students learn wide range of subjects

JERUSALEM (WZPS) —

On a site where asbestos shacks for immigrants of the '50s and '60s once stood, now stands a residential high school in the arts and sciences for 120 of the country's most gifted students.

The Israel Arts and Science Academy, a hothouse for nurturing teenagers with special abilities, houses modern laboratories, a library, a computer and art studio. Its advanced curriculum in science and math was developed by the Weizmann Institute and is carried out by one specialist teacher to four students.

Although conditions for intensive concentration on a specific subject are ideal, these ninth, 10th and 11th graders, exceptionally gifted in either math, chemistry, biology, physics, music or the visual arts, must divide their time between these disciplines. "An isolationist isn't going to contribute much to the world," says Mary Jane Asher, one of the school's founders.

The idea for the school began 10 years ago in the mind of Rafi Amram, now director of the Society for Excellence through Education, at a time when education for the academically limited was the priority. "People automatically objected to the concept of a school for the gifted, believing it would be elitist. This, however, is not the case. Arabs and Jews from both privileged and disadvantaged, secular and religious backgrounds make up the student body and no youngster who qualifies for the school is rejected because he can't pay."

Prof. Andre Heijdu, composer and teacher, gives piano lessons in a music class at the Israel Arts and Science Academy, Jerusalem. [WZPS photo]

Asher and husband Robert, who recently completed a four-year term as president of the American-Israel Public Affairs Committee (AIPAC), began mobilising support for the project several years ago. With backing from the Israeli government, the American Agency for International Development and a number of Canadian and American Jewish organizations, an international guidance panel was set up, including leading scientists, artists and educators, three of whom are Nobel laureates. The years of planning were now a reality. Aside from academic evaluation, the arduous student selection process includes a personal interview to gauge the candidate's psychological make-up, and presentation of projects illustrating the students' various interests. "It is everything but an IQ test," says Eleanor Heft, director of public relations.

Shoham Levy is one of a dozen students who are as brilliant in music as in math and major in both. "The goal here is not for high marks," he points out, "but to study each subject in depth and gain a full grasp of the topic." Now nearing the end of his first year of study, Itai Ryb, who majors in chemistry, speaks excitedly of his weekly course in integrated studies: "I particularly enjoyed studying the cosmos, which we looked at from both scientific and historical perspectives."

It is impossible to compare the Arts and Science Academy with ordinary high schools. Here students move noiselessly along the corridors. The library, open till 11 p.m., is constantly full of independent learners and the computer terminals are never idle. Even the students refer to their lessons as courses, their major subjects as their fields of study and their rooms as "ma'onot" (dorms).

Attitudes to study are also unusual for high school students. Says Uri Maoz, "at home I would lie on my bed, listen to music, go out, and if I had time, do some homework. Here at the academy, it's a whole different ball game. We often have tests to do even after formal studying hours."

In addition to their studies the students are expected to contribute 2-4 hours a week of community service. Itai teaches chemistry to children at a local school and Shelley, an art student, works with mentally handicapped children.

The school's mentor program encourages contact with an adult in each student's field of interest, usually a faculty member of one of the universities.

The rationale behind adding these programs to an already overloaded academic week of 48-50 periods is explained by principal Bar-Levie: "We don't want to train these students only to have them leave Israel and study at foreign universities. We want to expose them to creative adults who are contributing constructively to Israeli society and to show them that they too have something to contribute."

Ryb points out that the educators who planned the program "failed to consider the problem of time. They didn't take into account that we need to sleep sometime." With that he is off to find one of his teachers to discuss a project he has in mind.

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Chanukah Greetings

Babi Yar synonymous with German massacre

By
HELGA ABRAHAM

(WZPS) —

The wild grasses rustle over Babi Yar
The trees look ominous like judges.
Here all things scream silently,
and, baring my head,
slowly I feel myself
turning grey.
And I myself
am one massive, soundless scream
above the thousand thousand
buried here.
I am
each old man
here shot dead.
I am
every child
here shot dead
Nothing in me
shall ever forget!

(Yevgeny Yevtushenko "Babi Yar")

Soviet poet Yevgeny Yevtushenko recites his famous poem Babi Yar on the anniversary of the Babi Yar massacre at the Yad Vashem Holocaust Memorial, Jerusalem. [WZPS photo]

Until September 1941, Babi Yar was known for its beautiful ravine and pleasant stream, a site probably used for picnics by local residents. But from the moment German troops entered Kiev, Babi Yar became synonymous with a massacre so terrible that the earth heaved from the movement of those who were buried alive.

On Sept. 18, 1941, after fierce fighting, Soviet troops abandoned Kiev, leaving behind them an underground sabotage group whose mission was to mine the centre of the city and set it alight as the Germans settled in. "No capital in Europe received the Hitlerites as Kiev did," wrote Anatoly Kuznetsov in his celebrated book 'Babi Yar.'

On Sept. 24, 1941, the entire centre of Kiev, known as Kreschatik, exploded in one huge blaze of fire, killing hundreds of German soldiers. Four days later, the Germans posted an order throughout the city: "All Jews of Kiev and its environs must appear on the corner of Melnikovskaya and Dokhturovskaya Street on Sept. 29, 1941 at 8 a.m. They must bring their documents, money, valuables, warm clothing, etc. Jews who fail to obey this order and are found elsewhere will be shot."

The next day, the remaining Jews of Kiev — old, young and infirm (the able-bodied had escaped or were serving with the Red Army), poured into the streets carrying their rope-tied bundles and battered suitcases for a journey that would never be.

For two days the sound of machine gun fire could be heard from the direction of Babi Yar.

According to German records, 33,771 Jews perished at Babi Yar during those two days.

The killings at Babi Yar continued throughout the German occupation of Kiev and historians believe today that at least 100,000 Jews were murdered there.

For many decades, the Soviet Union refused to recognize the significance and symbolism of Babi Yar and the site of the mass grave became, in turn, a play area, a sports field and finally a garbage dump. A memorial was erected at one point, but not on the exact site of the massacre and with no mention of the Jewish victims.

Today the Soviet authorities are slowly redrawing their historical maps and during the last two years lectures on Babi Yar and the fate of the Jews have been held in schools throughout Kiev. On Sept. 29, 1991 the city held an official commemorative ceremony at Babi Yar during which candles were lit on a gigantic menorah wreathed with thorns.

"There were of course other major massacres: Odessa (48,000), Ponary (50,000)," says Yitzhak Arad, director of Yad Vashem, Israel's Holocaust memorial, but Babi Yar has become a symbol, its memory kept alive through the persistence and courage of Soviet poets, writers and musicians such as Yevgeny Yevtushenko, Anatoly Kuznetsov and Dmitri Shostakovich.

This year, a presentation of medals to 25 Ukrainians, "Righteous of the Nations," who helped save Jews during the war, was followed by a major procession led by Israeli Minister Zevulun Hammer and the president of the Ukraine. It made its way to Babi Yar where Yevtushenko's famous poem was read in Hebrew by actor Chaim Topol, in French by actor Yves Montand and in English by film star Gregory Peck. A specially commissioned work, 'Requiem to Babi Yar,' performed by the Kiev Opera and Ballet held its world premiere and was broadcast live on Israel television.

Recalled author Kuznetsov, one of two Babi Yar survivors living in Israel today, "When the German troops were driven from Kiev, a friend and I went to see what was left of Babi Yar. We wandered around and found many complete bones, a fresh, still damp skull and lumps of dark ash. I picked up one lump which weighed about five pounds, carried it off and kept it. It was the ashes of many people, all mixed together — international ash, so to speak. Even then the thought came to me that someone should tell about this as it really happened, from the very beginning."

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Chanukah Greetings

Kassem's the tops for Arab listeners

JERUSALEM —
When Eman Kassem was accredited as the most popular broadcaster in the Arab world, she felt she had succeeded in her goal of "bringing people together."

Eman Kassem

Kassem, who is 24, is an editor and reporter for Israel Radio's Arabic programs. The contest she won was conducted by Egypt's Friendship Bank, which gives awards annually for popular radio programs and announcers in the Arab world. Over 4,000 youngsters from such countries as Syria, Chad, Sudan, Jordan, and others participated in the survey. Eman won over 33 other contenders.

The young presenter, who is currently studying for master's degree in the Arabic language at the Hebrew University of Jerusalem, receives dozens of letters every week from her many admirers. One fan letter, which particularly moved her, said: "Your contribution to peace through the Israel Broadcasting Authority has won the hearts of millions of people in neighboring Arab countries. I may call you the Angel of Peace."

(Jerusalem Dateline Highlights)

FAIR helps fight against anti-Israel propaganda

JERUSALEM (WZPS) —
"They crowded around me at the Israel Information table, shouting about Israel's oppressive treatment of the Palestinian nation . . . how all they want is peace. I knew I should respond, but I didn't know how." (University of Michigan student.)

That kind of experience is faced by increasing numbers of Jewish students these days as statements like "Israel has no right to exist" and "We need a Zionist cancer control program" are becoming common. Highly organized, sophisticated groups such as the Organization of Arab Students and the General Union of Palestinian Students work openly to disseminate their anti-Zionist views. And many Jewish students, lacking the knowledge and skills to respond, can only look on helplessly.

Can anything be done?

Aryeh Green, who heads the Jerusalem based organization FAIR — Fighting Anti-Israel Rhetoric — and describes himself as a "political moderate," believes it can. A young psychology and economics graduate from Berkely, who also earned an MA in international relations from the Hebrew University after coming to live in Israel in 1984, Green believes that "self-determination is worth discussion. But I also believe that anti-Israel propaganda is often only a legitimate way to express traditional anti-Semitism.

Provide students with skills

"I am convinced that the best way to combat anti-Israel propaganda on American campuses is to equip students with specific skills that will allow them to defend Israel's right to exist effectively and confidently."

FAIR, he believes, can give them these skills. A non-political, non-profit organization, which was established by Aish HaTorah yeshiva in Jerusalem, FAIR maintains close ties with organizations such as Hillel and AIPAC, who are also involved in countering propaganda. FAIR, however, is currently the only institution which focuses specifically on students and anti-Israel propaganda.

A student attending a FAIR seminar will be taught how to refute an anti-Israel speaker from the audience, how to take part in public and private debates, how to use school and community newspapers effectively and how to expose bias in the media.

Though students learn historical facts, the seminars are mostly geared to acquiring practical skills, such as writing letters to the editor that are concise and provocative without being obnoxious. Says Green, "Simulation games help them present their point of view without calling someone a jerk, because after all, they're talking to their friends."

Given the current extent of anti-Israel feeling on American campuses today, those skills are in great demand. Says Green, "There is a difference between legitimate debate and inaccurate presentation of the facts. A well-organized and financed campaign to delegitimize Israel is flourishing. The idea is not just to recognize Palestine, but to paint Israel as the epitome of white, racist, imperialist aggression. This is a thin guise for anti-Semitism and it wears down the self-confidence of Jewish students. It is worse than any of us imagine.

"At San Francisco State, for example, I saw a poster of a Palestinian woman impaled on a Magen David, bleeding as if from an abortion. It was so graphic I can hardly describe it. The university administration allowed it to remain on view for a week.

"Palestinian activists routinely encourage the student union to make a statement supporting Palestinian self-determination and they publish insidious articles in newspapers presenting Israel as an illegitimate entity. Within the academic world too there is a leaning towards anti-Israel bias in course material. I found one university credit course called 'Palestine from Revolution to Redemption.'

"The problem is that Jewish kids don't have the knowledge, ability, or self-confidence to deal with it. Some bow their heads and keep walking, and others, who consider themselves liberal Americans, actually join in the Israel bashing. If they have a strong Jewish identity, they try to do something, but they don't quite know what to do."

So far, FAIR has only run seminars in Israel, although it provides follow-up services on American university campuses. Seminars have been running for less than a year, yet in spite of the hiatus caused by the Gulf War, close to 1,000 students have taken part.

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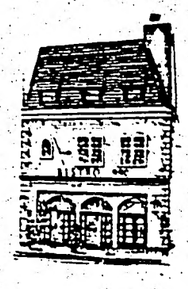
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Chanukah Greetings

Spanish Jews found new home in Jerusalem village

By
VICTOR PERRY

In 1492, when Columbus discovered America and the Jews of Spain were expelled, most turned for refuge to Europe and North Africa. Some found a haven in Jerusalem. Among them was the Meyuhas family.

Their story is worth telling today because of the controversy surrounding the recent attempt by Jews to take over a number of abandoned houses in the Arab village of Silwan, just south of the Jerusalem's ancient Old City wall.

The police evacuated all but a few who had fortified themselves in one of the houses together with several members of Knesset who supported their move.

In the extensive media coverage of the incident, few, if any, journalists bothered to investigate the background behind this so called "provocative" act.

It is worth noting, therefore, that it was the Meyuhas family which gave the village of Silwan its first Jewish residents back in the 1870s.

The first Meyuhas to settle in Jerusalem's Old City came in 1510 after the Spanish expulsion, making its family tree as old or older than that of many Arab residents of Jerusalem. Historian Martin Gilbert, in his book, *"Jerusalem - Rebirth of a City"* (p.152-3), quotes one of his descendants, Rahamim Meyuhas, as saying to his family when moving to Silwan circa 1870: "We will fill our lungs with fresh health-giving air instead of the bad air in the city and we shall occupy ourselves with the tilling of the land."

His brother, Joseph, took the westward direction and settled in the new Jewish quarter being built outside the Jaffa gate. In 1888, he became one of the founders of the first Jerusalem Lodge of B'nai Brith.

About the same time, a group of Jewish new immigrants from Yemen decided to follow in Rahamim Meyuhas' footsteps and also settled in the village of Silwan, located on a V-shaped promontory just south of the Temple Mount. The houses they acquired were concentrated on the lower slopes of the village where the biblical pool of Siloam lies, built by King Hezekia in the 8th century BCE.

The king's men hewed a 500 metre-long tunnel through the solid rock to carry the waters of the Gihon spring, located just outside the city's defense walls, to inside the city. It was this protected source of water which helped him to withstand the siege of Sennacherib in 701 BCE. Three hundred years earlier King David had captured the same promontory and made it his capital. His son Solomon built the first temple on Mount Moriah a few hundred metres above it.

Whether or not the early Jewish settlers in Silwan sensed this proximity to their historical roots, they soon struck their own roots and prospered. One of the former Yemenite residents, Mordechai Maliach, now 62, the son of the Jewish *mukhtar* or leader of the village, relates: "There were some 60 houses in the small village, 20 of which were owned by Jews. Since my childhood I played with my Arab neighbors. Arabs and Jews lived in full harmony."

With the emergence of Arab nationalism after World War I the picture changed completely. The Jews of Silwan were particularly harassed by their Arab neighbors during the Arab riots of the early and late '20s.

The situation became critical in 1936 with the onset of the so-called "Arab revolt," when the Jewish residents were forced to evacuate and seek refuge in the Jewish quarter of the Old City.

"Our houses were ransacked by the Arabs," Maliach recalls, "and were later severely damaged in the heavy rains of 1945. When the War of Independence broke out in 1948 and the Jewish quarter of the Old City was captured by the Arab Legion we were expelled with the rest of the Jewish residents to West Jerusalem. Thus I became a refugee twice in my lifetime."

It is this little known chapter in the century old struggle of the Arabs to prevent Jewish settlement in the Holy Land that the recent Jewish settlers have come to set right again. They came armed with legal titles to the former Jewish homes, most of which were abandoned and unoccupied.

The Arabs are consistent in their attempt to prevent Jewish settlement of whatever nature. Other Jews are ambivalent, as noted by the official statements emanating from the Ministry of Justice.

In one of them it is said that the attorney general, in deciding whether the Jewish settlers are to be allowed to stay, will have to consider not only the legal aspects of the case but the question of "public security (which would be) endangered by settlement in this often hostile Arab neighborhood."

The writer is a former editor and long time newsman in Israel.

Physiotheraphy aids Parkinson's patients

BEERSHEBA —

Physiotherapy specifically aimed at Parkinson's sufferers has not received sufficient attention, says Dr. Margaret Yekutiel, head of the Physiotherapy Division of Ben-Gurion University's Recanati School of Community Health Professions.

Techniques of physiotherapy developed for various other neurological conditions are of little therapeutic value for Parkinson's patients. Research conducted by British neurologist Prof. Marsden, under whom Yekutiel studied points to dysfunction of motor planning as the focus of the Parkinsonian disorder. In other words, the patient suffers from impaired ability to plan the sequence of simple motor programs which constitute physical movement. Such planning is carried out by the healthy individual "on automatic pilot."

Typically, Parkinson's patients enter states of extreme akinesia. In other words, they freeze in mid-attempt to walk or turn, and this suggests that they have lost the ability to plan the whole-body movement which must precede walking or turning. The key to restoration of movement, Yekutiel believes, is to evolve new strategies of movement through a philosophy of "think before you act," a substitution of intellectual analysis for the impaired automatic action.

Yekutiel developed a three-month program of treatment, consisting of practising whole-body movement and developing strategies for problem activities. Results in a laboratory setting with 12 patients showed significant gains in their speed on tasks of everyday mobility. The results of the clinical trials may hold out hope of an improved quality of life for sufferers of Parkinson's disease.

(Jerusalem Dateline Medicine)

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Chanukah Greetings

Celebrating a bar mitzvah in the Madrid synagogue.

Madrid rich in Jewish history

By
MIRIAM CHINSKY

We were staying in Madrid, about an hour's drive from Toledo, the best place, according to almost everyone, for exploring the Jewish heritage in Spain. Because time was limited we decided on a standard one-day bus tour.

As we dutifully followed our guide, lingering in churches with sublime stone carvings and compelling paintings, we looked ahead with high expectations to the Jewish aspect of the itinerary.

Finally we came to a building supported by Moorish columns. It was an empty shell. We stood on the bare tiled floor — there was no place to sit — as the guide swiftly recited its history.

This had been the Great Synagogue. Constructed in the 13th century, it was converted to a church 200 years later, following the decimation of the Jewish community through religious persecution and forced acceptance of Catholicism. Today it bears the paradoxical name, Santa Maria la Blanca Synagogue. Only the Jewish ghosts are left.

We felt as empty as the building. That was the total Jewish content of the tour.

We have since learned that there is another lovely old synagogue in Toledo, El Transito, which has an adjoining Sephardi museum, but it was neither included nor mentioned that day.

On the return ride to Madrid, even the scarlet poppies dotting the countryside had lost their appeal.

Back in the hotel, glancing through a travel brochure, we came across the listing, Beth Yaacov Synagogue, 3 Calle Balmes. Would it be just another relic, we wondered.

But Beth Yaacov was certainly not a historic building. Dedicated in 1968, it was the first official Jewish home of worship in Madrid since the expulsion 476 years earlier! It boasted a sanctuary, community centre, kosher catering facilities and a mikvah. This we had to see.

Next morning we went by subway to a neighborhood replete with upscale stores and attractive apartments.

Calle Balmas, around the corner, was an obscure dead-end street with just a few homes and deserted looking offices. The last building, number 3, stood behind a discreet wall. Could it be the synagogue?

An elderly man in a dark suit and homburg came by and disappeared inside. We followed but were promptly challenged in rapid-fire Spanish by an individual who rose from behind a thick glass partition. Our explanation, in English and Yiddish (we tried French too) that we merely wanted to see the synagogue, made no impression.

We were at an impasse until a couple arrived who did speak Yiddish. Originally from Poland, they had lived in Spain for many years and were members of the shul. "You want to see the sanctuary, come back for the service tonight," they said.

Obviously, security was tight.

That evening we returned. Clearly strangers, we were greeted in Yiddish by a man who said, "Isn't it good that we Jews from all over the world can talk 'mamaloshen'." He was from Argentina, spending a few months in Spain before making aliyah to Israel. He took my husband into the main sanctuary and I went upstairs to the balcony.

There are some 5,000 Jews in Madrid. Beth Yaacov can accommodate about 800 for services. Though the synagogue is Orthodox, the degree of observance varies among members. In the capital, Jews are not concentrated in any particular area. Those congregants who are shomer Shabbat and don't live close to the shul, hold satellite services in private homes. We were told that Beth Yaacov is the only synagogue in Madrid but there is a Lubavitcher presence.

For this regular Friday evening service, the synagogue was almost full with a mix of all ages, but there was an accent on youth both downstairs and in the balcony. Young boys came with their fathers. Teenage girls joined dignified senoras.

There were handshakes, nods, some talk. The contemporary sanctuary with its glowing stained glass windows was alive.

Though the chants were different, there was a ring of familiarity to the Hebrew prayers.

When the young Spanish-born assistant rabbi began to speak with great intensity, we somehow understood his meaning. He was conscience and catalyst. Together with his senior rabbi, a native of Morocco, he is helping restore to Spanish Jews a vibrancy so long denied.

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Chanukah Greetings

Rose Lazar: just like Bubby used to make.

Lazar's known for her taste

By
MARLA KAY

At a Chanukah party last year, my girlfriend served the traditional potato latkes. When I tasted one, I was overcome with memories of my Bubby's cooking. No one could cook like her.

I asked my friend when she learned to cook like this. "Shhhh," she said, "it's Mrs. Lazar's."

She was, of course, talking about Rose Lazar Catering, so this year I decided to call on Mrs, Lazar.

Rose Lazar and her husband came to Canada in 1953 and became the dietary consultant at Baycrest Centre until she opened her own restaurant. From this, she progressed into full fledged catering and has become Rose Lazar Caterers.

The business began to expand and grew so quickly that additional expertise was needed. Their son David, a successful chartered accountant, left his accounting firm to manage and supervise present and future expansion.

Rose Lazar is the full time caterer at Beth Torah Synagogue, Shaarei Tefillah Synagogue and The Lodzer Centre. She is under the supervision of the Kashruth Council, Jewish Federation of Greater Toronto.

The company, now 35 years old, has maintained a very strong customer base. Parents, children, grandchildren, great-grandchildren, all have used Rose Lazar Catering at one time or another.

"We have generations of families as customers because of our reputation," says David. "Our trademark of food quality, quantity and taste is well known in the city."

They are proud of the fact that they are a progressive catering company. "Our menus evolve to suit our customers needs and changing lifestyles," says Rose.

"We experiment all the time. Some of our newer dishes are Salsa Chicken, Veal Marsala, and Pasta Bolognese. We develop theme menus for any type of function and we will also create meals tailored to the diet conscious, cholesterol or allergy restrictions. Traditional dishes are becoming a vogue. Recently, we have been receiving more and more requests for brisket of beef, kishka and knishes."

Their offsite catering has also grown rapidly. "We specialize in home parties and private dinners," says David. "From 25 to 250 people. We are often called upon to work at the Heinzman House, hotels and recently The Terrace at The Wagman Centre.

I asked Rose what would be best to serve at a children's Chanukah party. Rose quickly replied, "Lots of finger food. Party sandwiches are a favorite and so are small-sized latkes with plenty of applesauce and donuts for dessert."

Rose also revealed her never-fail recipe for potato latkes:

INGREDIENTS

5 lbs. of potatoes
7 eggs
1 tsp. salt
dash of pepper
1 medium onion
2 tsp. baking powder
2 tbsp. flour
2 tbsp. matzoh meal
enough oil to cover the bottom of your frypan

Grate the potatoes and onion and mix together. Add salt, pepper, eggs, flour, matzoh meal and lastly the baking powder. Heat oil in frying pan until very hot. Test a small amount of batter to make sure oil is ready*.

Drop mixture from a spoon into frying pan and brown on both sides. Drain on paper towel and serve immediately. Garnish with applesauce or sour cream. This recipe will make 50 party size latkes.

**Note: If oil is very hot, the latkes will never taste greasy!*

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Chanukah Greetings

Cornea transplant opens world to blind keratoconus patient

By
SHARYN MILLER STEVENS

MONTREAL —

This note was on the steps when my son Aaron came home from school:

"Dear Aaron,

Don't panic. Mama went to the Jewish General Hospital (Montreal) for her new eye. The doctor phoned this morning just after she left for school. Josh."

Who is Mama? Mama is nearly 45 years old. She's a single parent, who has taught many of the boys and girls in our suburban community at some time during their Jewish education. Mama is me.

I did lots of things. I sculpted, wrote and chauffeured the kids. Then. I started to lose my sight.

Losing one's eyesight is a gradual process. I have keratoconus, a disease of the cornea. Put simply, a person with keratoconus grows a point on the cornea (the transparent part of the eye which looks black to an onlooker).

For 20 years my keratoconus was countered by hard-contact lenses. Over the last five years, I began to complain that I could not see. Always the doctor said that "you have keratoconus and you see well under the circumstances."

Many times my doctor took painstaking effort to examine my eyes and to re-fit the hard contact lenses. Often medical residents were invited to have "a look" at something they had only seen in a textbook.

I saw less and less. People I worked with commented at how close I held my book when reading. I couldn't see the Dewey decimal numbers on book covers (when I worked in a teacher's library).

When I became a student again, I became aware that I really could not see what was written on the blackboard from the front row. I became aware that I compensated by writing down every word which was said. I wasn't capable of copying from my neighbor's book. I could not see the words.

And then the stark reality hit — I was unable to read the road signs when I drove. I'd find out if there was a bank or a gas station or a mailbox on the corner and ask the number of traffic lights until I was supposed to make a turn.

I knew that I couldn't read the street names. I'd park the car and then walk over to the parking sign to read the regulations.

Afterwards, I would move the car to a different location. I compensated until I couldn't any longer.

I wrote with a black felt-tipped pen so that I could read back my notes. Few people knew the extent of my disability even after I stopped driving.

I became a candidate for a cornea graft, a transplant, in the summer of 1990.

When I stopped driving entirely, Josh was pressed into service. He was only 16 and didn't have his driver's license. He promptly went for driver's education classes so that he could drive us with his learner's permit as long as I was in the front seat. For his 17th birthday he got his driver's license.

Meanwhile, I learned to walk more and more and to take city buses. I carried groceries and bread lengthy distances. Several pairs of eyeglasses worn over my contact lenses "improved" my diminishing vision.

Most people would gladly consider donating a kidney to a brother, a sister, child or parent if they would be the "perfect match." How could they be so selfish as not to share life with a dear one, if only they could do something to alleviate his suffering. Judaism tells us to choose life and certainly one would be proud of himself if he knew that he had indeed saved a life and added a dimension of sincere quality to it.

When one donates eyes to science, by signing the back of the driver's license, one is consciously offering the gift of sight to a person who would have continued to live a long life. A healthy eye is almost never rejected by the recipient's body. An exact match is not necessary.

It is simple to donate one's eyes to science. You need only sign the back of your driver's license. This conscious decision to share the gift of sight with another human being is a gift which another "unknown someone" will appreciate all the days of his life.

Without your gift he will continue to live a healthy normal life. But with your generous donation his quality of life will be greatly enhanced. It is possible that after the healing process has been completed, the graft recipient will have close to perfect or perfect vision.

In my case, I was able to read the words on the milk container less than 24 hours after I received my cornea transplant. I could read the numbers on the clock, without my contact lens and without bringing the clock up to my nose. What a miracle!

The surgery took only half an hour. I was awake the entire time. There was absolutely no pain. The only thing that disturbed me was the first injection of anesthesia. I saw nothing during the procedure. The doctor spoke to me throughout and explained how he was flattening and cutting out the diseased cornea and how he was sewing into place, with silk thread, "the gift of sight."

I remember the lovely music in the operating room, a pounding headache afterwards, and renewed sight the very next day. In less than 24 hours I was home. Two weeks later I went back to my studies. It has been a slow steady recuperation. Before long I hope to drive again. I still find it difficult to read, but I began to read books after two months of recupertion. Last summer, I received my second cornea graft.

On the first night after the operation, we lit the first candle in the Chanukah menorah. Tears streamed down my face as I said the "shehecheyanu."

Heavenly questions

TEL AVIV (JTA) —

A theoretical question debated in yeshivot for years was how an observant Jew travelling in space fulfills religious obligations governed by the earthly progressions of dawn and dusk.

A practical answer was recently sought from Israel's Sephardi Chief Rabbi, Mordechai Eliahu, by an American astronaut who happens to be an Orthodox Jew.

Scheduled for an upcoming NASA space shuttle flight, the unidentified astronaut wanted to know when he should put on tefillin, a ritual that is part of the morning prayers.

The astronaut in orbit will experience several dawns and dusks during a 24-hour period. The chief rabbi, after due deliberation, instructed him to put on his tefillin every 24 hours by his watch, corresponding to the start of the terrestrial day.

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Israel's national Scrabble champion Evan Cohen considers his next move. [WZPS photo]

Scrabble draws core of Israelis

JERUSALEM (WZPS) —

A cartoon of two dogs arranging Scrabble letters into the word "arf" all over a board, is guaranteed to send some Scrabble players at the Jerusalem Scrabble Club into paroxysms of laughter. If you don't get it, don't despair, there's probably a lot more about the game and this particular group of decidedly obsessed individuals that you won't get.

Take, for instance, the sanctity of Tuesday evenings in a city as holy as Jerusalem. That's the night when Scrabble players, come what may, square off in the International Cultural Center for Youth (ICCY).

"Neither war, nor rain, nor other diversions will keep this hardy lot from their Scrabble," could be their motto. The nine-year-old club is the largest in the world, according to American-born founder Sam Orbaum, and draws a core of Israeli regulars (mostly immigrants from English-speaking countries) as well as tourists and visitors.

As a wedding band played a hora and guests danced in the ICCY courtyard one late summer evening, upstairs some 75 Jrslm Scrbbl Clb (in the game and in Hebrew, vowels are secondary to consonants, thus the official club name) players got down to business. They bedeviled each other with English spellings of Hebrew and Yiddish words, unusual letter configurations, mundane but point-laden letters, and several seven letter words that wipe out in one fell swoop one's collection of letters and thus become the stuff of legend. ("Quaffed" garnered one player a record 296 points.)

So what is the attraction of these Tuesday night meets? "It's an escape from the pressures of Israeli life," says Orbaum. "No one talks politics. Right-wingers, left-wingers, ultra-orthodox, secular, all come. No one cares who's what. It's all irrelevant (to the game)."

On Jan. 15, 1991, most Israelis confined themselves to their homes, to be seconds away from their sealed room if need be. Not so for the club players who ventured out to the ICCY. A week later, when sirens keened and Iraqi scuds flew, this not-to-be-messed-with bunch donned their gas masks and continued to rack up points. It took the Civil Guard to shut down the game. And, maybe for the first time in the history of the game, Scrabble was temporarily disbanded.

Edyth Friedlander, a club champion and former teacher, says it is a sophisticated way to maintain her English after 21 years in the country.

But is it English? According to the Bible of Scrabble, the Official Scrabble Players Dictionary, it is. However, a casual observer might find some words decidedly Hebraic and even Yiddish. "The Hebrew words just seem to jump out at you," explains Orbaum.

Acceptable are "shalom," all the Hebrew letters from "aleph" to "taph" (no one in Jerusalem is going to neglect putting an "s" on "lamed," the Hebrew letter). There's also "ami," Hebrew for my nation. The spirit's right and the letters are Scrabble correct, but the acceptable meaning is friend, more French than Israeli. There also seems to be a greater use of "ibex" and "gazelle," animals indigenous to Israel. And, in Yiddish, "oy" is in and "vay" is out. "Schnapps" is okay and so is "schul."

For Evan Cohen, who recently won the Second Israeli Invitational Scrabble Championship and will represent Israel in the World Scrabble Championship in England in September, it's words, strategy and memory that attract him to the game. The aspiring lawyer memorizes lists of useful words culled from the official Scrabble Dictionary.

For Nigerian Bon Amah, a visiting doctor of orthopedics at Hadassah Hospital, it's fun and games that brings him to the ICCY. "They're much more competitive here," he said. Added Hebrew University professor of linguistics Eddie Levenson, "It takes a good vocabulary and the ability to shuffle letters in one's head." But wouldn't Hebrew Scrabble be more appropriate in the Holy Land? Maybe so. But according to Levinston, with the prefixes and suffixes allowed in Hebrew it's anything goes, and not a challenge.

More than linguistics can emerge amid the war of words. The match that sparked the flames of two club players included Sam Orbaum's word "ubiety" on which Wendy, now his wife, said a "d" was needed. "Anyone who could understand that is my type of person," he noted.

And, indubitably most word warriors in this particular Scrabble Club would know exactly what that means.

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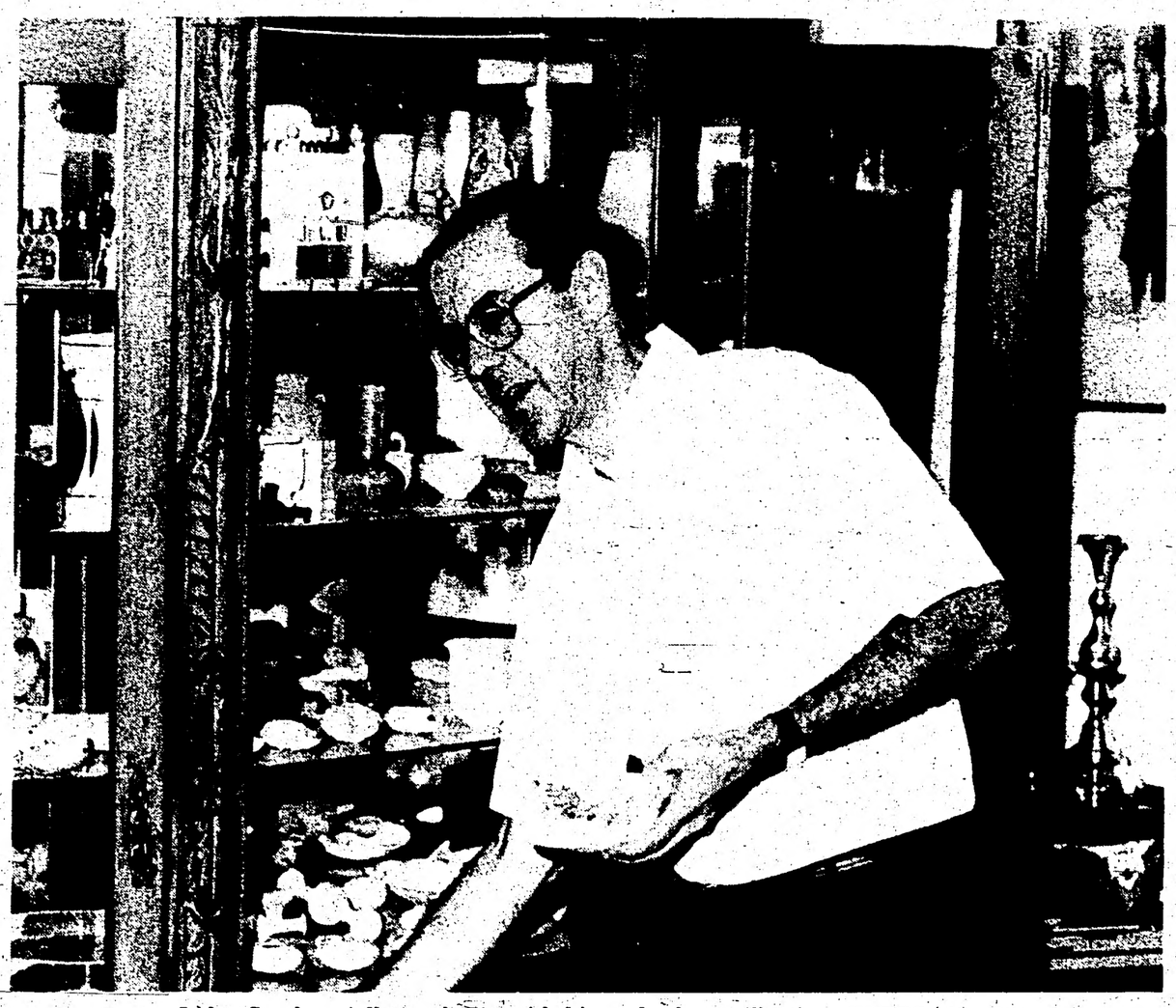

Judge Stephen Adler at home with his archeology collection. [WZPS photo]

Adler uses legal skills in Israel's labor court

JERUSALEM (WZPS) —

If Stephen Adler had taken the advice of his absorption centre's employment counsellor when he arrived in Israel back in 1968, he would have dropped any dreams he had of opening a law practice, and re-trained as a policeman.

Fortunately Adler, 50, did not. Today he is a judge with "Deputy President of the National Labor Court" stamped on his office door in the court's scenically situated Jerusalem building.

Adler does admit, however, to "having been in the right place at the right time." His cycle of good fortune began a week after arriving in Israel for a year with his wife Ruth and their baby. On their first Shabbat in Jerusalem, a fellow dinner guest was the then state comptroller Dr. Itzhak Ernst Nebenzahl who offered the young Columbia Law School graduate an associate position.

Seven months later Adler was spotted by the state attorney, Judge Zvi Bar-Niv who, upon discovering that Adler had a post-graduate specialization in labor relations from Cornell University, offered him the newly created position of researcher in the publications department of the Labor Court. "In fact," Adler emphasizes, "separate labor courts in Israel were only established in 1969, making my qualifications and experience at the National Labor Relations Board in Washington and Los Angeles an enormous asset."

Adler went on to do his articles at the Labor Court and was then admitted to the Israeli Bar. In 1975, at the age of 34, he applied to be a judge. A panel of Bar, Knesset and Ministry of Justice members approved his appointment and he began serving as head of the Tel Aviv Court and judge at the National Court, eventually rising to the position he holds today. He is one of only three former Americans to be appointed a judge in Israel.

Adler firmly believes that lawyers from abroad should be able to adapt to the Israeli legal system relatively painlessly. "Israeli law does after all have its roots in an anglo-saxon legal system derived from pre-1948 British Mandated Palestine," he points out. Adler's unassuming manner, however, casual dress and modest office with its mounds of papers and simple wooden shelves, are a far cry from ceremonious British chambers or slick New York ones.

Living in Jerusalem's Old City with Ruth and his five sons, Adler has a passionate interest in archeology and Israel's legal rights to sovereignty over Jerusalem, spending his spare time caught up in the past and possible future of the ancient city.

Adler speaks excitedly of the Arab-style building housing the Labor Courts, which stands on what was the Israel-Jordan border before the Six-Day War and where fierce fighting ensued. "I take great pleasure in the paradox that today the sight is one of reason, law and conciliation," he says, "where Jews and Arabs from Israel and workers from the West Bank, can, no matter what their means or status, settle their disputes."

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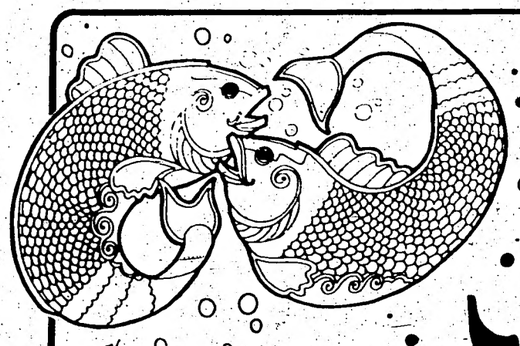
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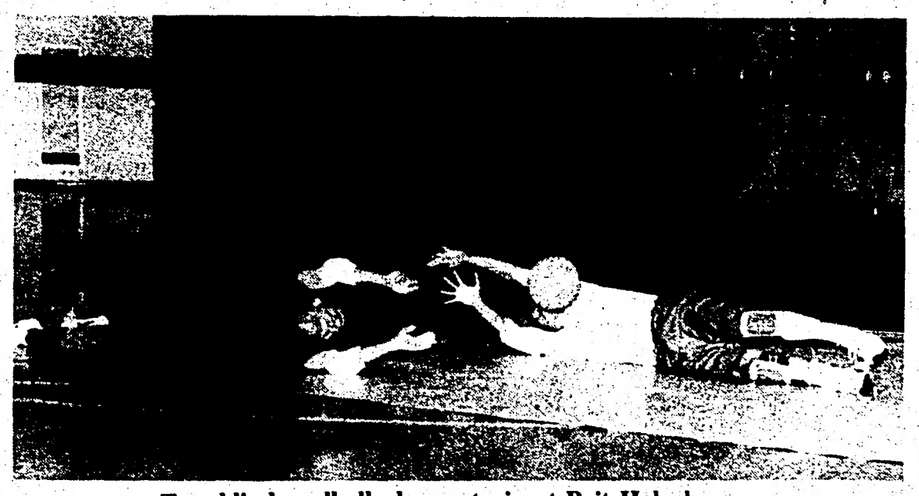

Two blind goalball players train at Beit Halochem.

Beit Halochem assists disabled Israeli veterans

JERUSALEM (WZPS) —

Joseph (Yoske) Luttenberg was left badly crippled when a string of bullets tore through his arms and pelvis during the battle to free a supply corridor to besieged Jerusalem during the War of Independence. Today he is national chairman of the Zahal (Israel Defence Forces) Disabled Veterans Association, a non-profit organization founded in 1949, dedicated to the successful rehabilitation of injured soldiers.

The organization's three Beit Halochem (Fighter's Home) facilities are located in Tel Aviv, Nahariya and Haifa and have earned a worldwide reputation. International delegations often come to study their approach to disability and as a result of one such visit a similar centre is presently being constructed near Paris.

While Beit Halochem's recreational activities include sculpture, photography, lectures, concerts and movies, the emphasis is on sport, in which Israel is very much an acknowledged world leader.

Sports for the handicapped include weight-lifting, swimming, gymnastics and basketball. In the 1988 Seoul Paralympics, Israel's 52-strong delegation finished 16th out of 61, having garnered an impressive 14 gold, 15 silver and 16 bronze medals — an indication of the high standard of the country's handicapped athletes. More than half the team was affiliated with Beit Halochem.

An interesting innovation at Beit Halochem is the custom-designed goalball game for the blind. Two two-man teams face each other across a gymnasium floor, each defending a five-metre wide goal. As one player rolls a heavy, oversized basketball toward a five-metre wide goal, bells inside the hollow ball signal its trajectory. The defending team must use its instinct and no small amount of agility to stop the ball entering its goal, often diving to deflect the ball past an upright, where it is retrieved by sighted volunteer helpers (usually local schoolchildren).

Where necessary, impediments are ingeniously overcome. Hershko Surin, for example, paralysed from the neck down during the 1976 Entebbe operation, has become an excellent marksman by aiming his rifle with his shoulder and pulling the trigger via a cord gripped between his teeth.

This summer a fourth Beit Halochem, offering a splendid panoramic view of the Jerusalem hills, will be dedicated by Chaim Herzog. "The Jerusalem Beit Halochem will fill a vital need," says Luttenberg. "The numbers of disabled veterans have steadily swelled as a result of tough and often dangerous active national service, six wars, and countless military operations and acts of terrorism."

The new $10 million, eight-acre complex, designed by Jerusalem architect Yair Gootman, himself a disabled veteran who suffered serious leg injuries during the 1967 Six Day War, will cater to some 4,500 local members.

Bet Kay, in the quiet northern resort town of Nahariya, was the disabled veterans' first home in 1958. Now it is primarily used as a rest and recreation centre by the IDF Medical Corps.

The Tel Aviv facility, covering seven pristine acres in the tranquil northern suburb of Afeka, was opened in 1974. It presently provides services to over 18,000 disabled veterans and their immediate families. The five-year-old Haifa Bet Halochem, which hugs the western slopes of the French Carmel, serves over 2,300 disabled veterans.

Although the Defence Ministry contributes about 30 percent of Beit Halochem's financial needs with a similar sum raised from members' subscriptions, the balance has to be raised from other sources. "Wear and tear of equipment comprises a substantial percentage of our budget," Luttenberg points out, "and maintenance costs can be phenomenal."

The atmosphere at all the centres is congenial, and the word patient is never heard. One is a member. In fact membership is offered to the entire family, to take advantage of the pools, gymnasiums, shops and cafes.

Hydrotherapy and standard rehabilitative therapy are widely used, but, says Luttenberg, "There is no better therapy than meeting other handicapped veterans and seeing what fulfilling lives they lead despite their disability."

One regular activity is called "a meeting of the generations," where the recently incapacitated come into contact with old-timers who show how coping with handicaps is eminently possible.

More of a country club than an outpatient clinic, Beit Halochem is filling a vital need in a country which has more than its share of paraplegics. "We encourage our members to return to work," said Luttenberg, "for having an occupation is the top priority. Sport is the key to that recovery."

Hanukkah! is for kids

By
SHELDON KIRSHNER

Chanukah is a story of miracles, the Festival of Light, and *Hanukkah!*— a children's pop-up book — elucidates and illuminates this intimate Jewish holiday.

Hanukkah! (Penguin Books, $15.95) is written by Sara Freedland. The cardboard constructs, which are wonderful, were created by Sue Clarke.

One of the finest constructs is of a furious battle pitting the Syrian-Greeks against the Maccabees. It stimulates the imagination, summoning up an era when the thrust of warriors' spears and the roar of chariots could affect the outcome of a skirmish.

But no less appealing are constructs of the walls of the temple and a giant menorah.

The manually adept can assemble a dreidel, while the rest of us are invited to sing two Chanukah songs — *I Have A Little Dreidel* and *Rock Of Ages*.

The text, which will appeal to children from about the ages of five to 10, is straightforward and unadorned.

All in all, *Hanukkah!* is a fine way to begin this most joyous of holidays.

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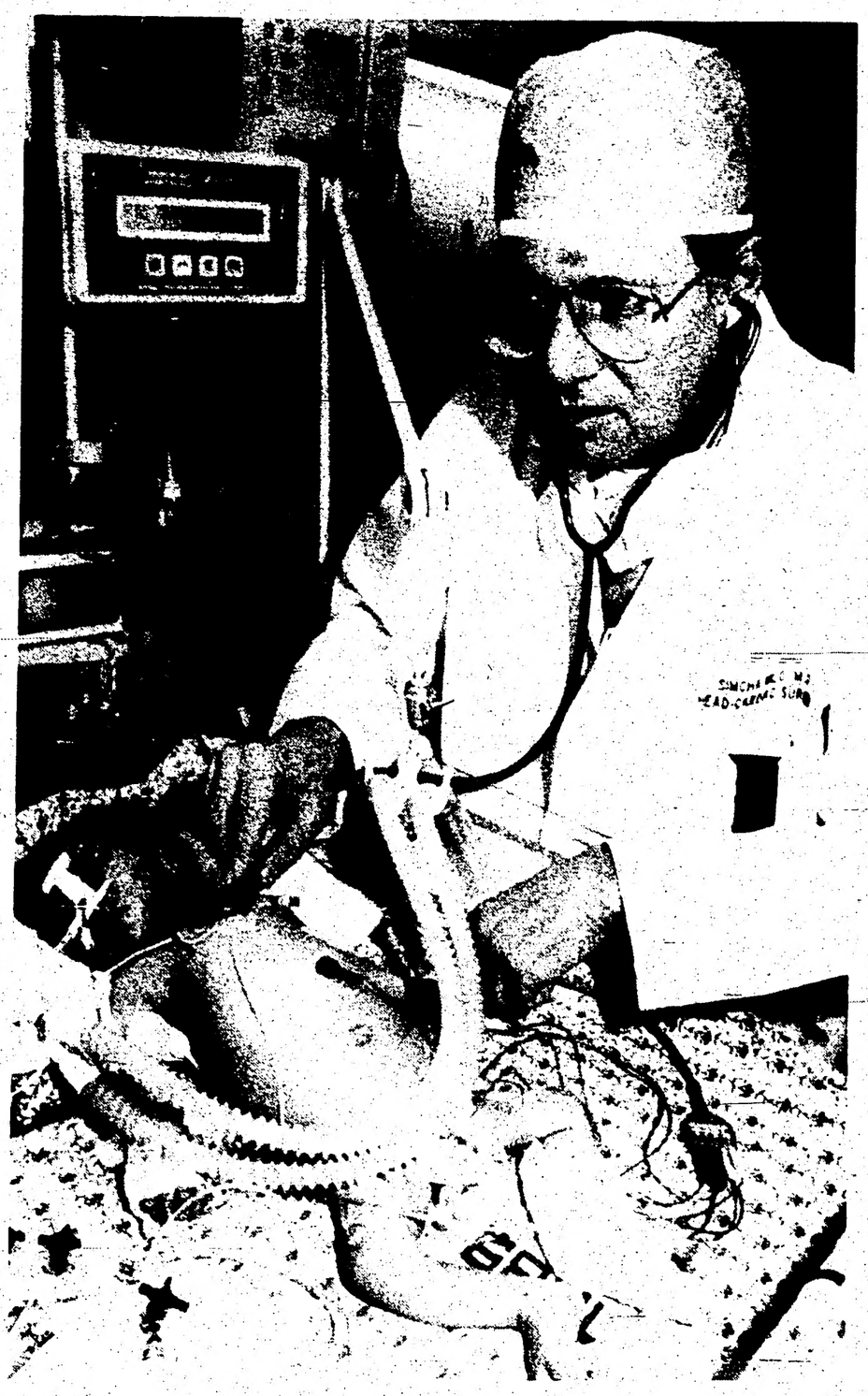

Dr. Simcha Milo, head of Cardiac Surgery at Rambam Medical Center in Haifa.

Israeli doctor's technique helped to revolutionize pediatric heart surgery

HAIFA —

Dr. Simcha Milo, head of the Department of Cardiac Surgery at Rambam Medical Centre in Haifa, was recently honored for a technique he devised 13 years ago.

This technique, which has revolutionized pediatric surgery for congenital heart malformations, is now performed in Israel, Europe, the United States, and Latin America.

"One of the worst congenital heart defects," explains Milo, "is a malfunctioning right ventricle. This is the pump which forces blood from the heart to the lungs. If it doesn't function properly, the patient dies within a short time."

In 1972, Dr. Frances Fontan, a French physician, developed a procedure for correcting this defect, where artificial arteries were constructed during surgery, from the atrium, bypassing the ventricle, to the pulmonary artery leading to the lungs.

But the atrium, whose job is to push blood down to the ventricle, isn't strong enough to pump blood to the lungs. Although patients survived, postoperative quality of life was low and serious side effects included blood clotting and engorgement. "It bothered me that the Fontan method was not totally effective," says Milo.

While on a sabbatical at the National Heart and Lung Institute in London, Milo reflected on the severe congenital malformations he witnessed there. He speculated that forcing the right atrium to do a job it was unsuited for was not only unnecessary but detrimental. If the two major veins which bring blood to the heart were joined directly to the pulmonary arteries, however, the blood would flow up to the lungs.

Though the operation's impressive results are well known today, initially skepticism greeted Milo's idea, published in 1980. "There was tremendous difficulty in convincing the world community of heart surgeons of the advantages of this innovative operation," he says. "Total cavopulmonary connection was met with doubt and suspicion." Over the last few years, however, the relatively easy-to-perform procedure has become widespread.

Overall mortality is considerably lower with Milo's innovation than with the older technique. "Since adopting the operation, we have had no deaths in patients suffering from tricuspid atresia, and mortality for double inlet left ventricles has been reduced from 30-40 percent down to 10-15 percent," confirms Dr. Martin Elliot, consultant cardiothoracic surgeon at London's Great Ormond Street Hospital, where the procedure has been performed approximately 120 times since the mid-1980s. Definite studies on these patients are now being conducted at the hospital.

In addition to performing operations at Rambam Medical Center and teaching courses in heart and chest surgery at the Rappaport Faculty of Medicine of the Technion — Israel Institute of Technology, Milo is among the world's leading researchers in congenital heart disease. His specialization, congenital heart morphology, examines a spectrum of malformations — *in utero*. Along with an English team headed by Prof. Robert Handerson, a well-known morphologist, Milo studies defects detectable as early as the 14th week of pregnancy.

"I most like to work with children's surgery. It is the most intellectual branch of surgery because of its complexity and spectrum and the imagination you need to correct problems," says Milo, adding that perhaps the greatest reward of his job is attending the weddings of babies he once saved.

(Jerusalem Dateline Medicine)

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Chanukah marks the time to catch up on reading books

By
LEILA SPEISMAN

Even though Chanukah is very early this year, the first candle always seems to mean that winter is here.

Winter is the best time to find new books and catch up on ones we have missed. Books also become one of the most appropriate gifts, helping our friends and relatives get through snowstorms and rotten weather too.

* * *

To start with, four totally delightful books that are both fun to read and to give.

I finally got to read Mike Filey's *Not a One-Horse Town: 125 years of Toronto and its Streetcars* (Firefly Press, 1989).

The changes in both the Toronto streetscape and mass transit, and the effect of transit services on the city are shown with compassion, insight, and with a sense of humor.

I dare you to go through this book and not point out places you remember with nostalgia.

For the sports aficionado, have a look at *Play Ball: Great Moments and Dubious Achievements in Baseball History*, by John Snyder (Raincoast Books, 1991).

It is a mine of baseball trivia, from Freddie Lindstrom, the only 18-year old to play in a World Series, to Tom Zachary, the only pitcher to win 12 games in a season without a loss, as opposed to Charlie Babb, the only shortstop to commit five errors in a nine-inning game not just once but twice in his career.

Robin Soslow's *It Was On Fire When I Last Checked On It* (Corkscrew Press, 1991), illustrated by Joe Azar, is a gem of a cookbook-cum-guide for the single woman.

Besides advice on entertaining (Hang those stinky running-shoes out the window, and set the table with candles and fresh flowers) to tips on menus, easy recipes complete with shopping list, necessary cooking utensils, serving suggestions and appropriate wine, Soslow includes a dynamite "gourmet guide to guys" — including how to get rid of objectionable ones.

For a light (and I mean really light) touch, glance through *'Twas the Last night of Hanukkah: some light interfaith goodwill* (Shapolsky Publishers, 1988) by Daniel Bloom, a parody of the seasonal poem Twas the Night Before Christmas.

Those who enjoy send-ups of yiddish culture, (I admit, I don't) will get a kick out of Bubbie snacking on "zoyereh pickle mit bagel — oy vey!" Santa falling on his "tuches" and buttoning his "hoysen."

There is a glossary, although few terms are esoteric enough to really need it.

The saving grace are his reindeer, named, not Donner and Blitzen, but Moishe, Louis, Sammy and Irving.

* * *

Eve's Tattoo (Random House, 1991) is a stark yet absorbing account of a woman's all-consuming obsession with women in the Holocaust.

Number tattooed on arm

Finding a photograph of a Holocaust victim in her lover's drawer, she has the woman's concentration camp number tattooed on her arm.

To the discomfort of nearly everyone she associates with, and the utter disgust of her Jewish lover Charles, she expends all her energy trying to track the woman down. In the process, she discovers some of the special horrors endured by women in those days.

The book is a fascinating account not only of one woman's investigation of war victims, but of the effect of her search on those around her.

* * *

Among the plethora of "how to" books so popular these days, one can also find books telling how to be Jewish. Many are about as much use as those telling how to build televisions — if you know anything about it, the book is too elementary, if you don't, it is way above your head.

Then there is *How to be Jewish* by David Gross (Hippocrene Books, 1988).

Gross does not try to give a detailed account of the minutae of Jewish life. Rather, he concentrates on Jewish theology — ethics, the roots and effects of Shabbat, attitudes towards Israel, the non-Jewish community, the family.

He is especially effective discussing the emotional and sociological impact of observance.

A decidedly non-cheerful book is *Ethical Wills and How To Prepare Them*, edited by Jack Riemer and Nathaniel Stampfer.

The ethical will tries to summarize one's values and beliefs, as well as one's hopes for those who come after.

Some examples are from Eastern Europe, giving detailed instructions for the conduct of the funeral, those urging children to care for the remaining parent, those encouraging observance of mitzvot.

Especially heart-tugging is the section of last words from martyrs of the Holocaust — "I am a daughter of Israel, twenty years old. O how lovely is the world about us." "Avenge us." And "We lived, we loved each other, we fought, and believed in the God of Israel."

Torontonians will enjoy that of Rabbi Yehuda Leib Graubart, a prominent rabbi in Toronto from 1922-1936, who instructs that he be buried "only beside a poor, honest man who earned his living by the work of his hands."

His wish was carried out. What he didn't count on was that everyone would want to be buried near the great sage, so his once humble resting place became a place of honor.

* * *

A ground-breaking work is *Children with a Star* by Deborah Dwork (Yale University Press, 1991).

This is one of the first serious studies of children who lived — and died — in the shadow of the Holocaust.

Dwork uncovered much primary research material about "hidden" children, those in the camps and those who came back to a Europe in which they had no place.

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Chanukah Greetings

Kirshenblatt recreates world of childhood in acrylic paintings

By
CYNTHIA GASNER

TORONTO —
Mayer Kirshenblatt's blue eyes sparkle with excitement when he speaks of the exciting life he leads, discovering new talents.

At 75, his youthful spirit bubbles over as he speaks of his latest adventure into the world of painting based on his vivid memories of his childhood in Opatow (Apt), Poland.

For 10 years, his oldest daughter Barbara Kirshenblatt-Gimblett, a folklorist, author and anthropologist at New York University, asked her father to recreate her grandmother's kitchen in Opatow. Although Kirshenblatt was reluctant, with his daughter's urging and the encouragement of his wife Doris, two years ago he created his first recollection in acrylic.

It was an instant success. With rave comments from all who saw his painting, Kirshenblatt threw himself into recreating, with perfect recall, many of the interiors and street scenes of his childhood — the courtyard of his home, the *vasser treiger* (water carrier), his mother blessing the Sabbath candles in their dining-living-sleeping room, the ritual bath, the interior of the synagogue and other colorful scenes and characters.

To date, Mayer has completed 17 paintings from memory and he has been offered a one-man show in New York when he has 25 paintings completed. His face lights up as he describes to visitors the many details in each painting and their purpose and significance. He says he is overwhelmed and gratified that in a short time, he has received recognition in Canada, the United States and Israel.

But this is only one of his talents. Working closely with his wife, for many years the Kirshenblatts have travelled to many parts of the continent demonstrating the almost extinct art of Eastern European Jewish folk toys which are cultural artifacts. To the delight of children and adults, they create puppets, whistles, trumpets from willow bark and miniature furniture out of household scraps.

The Kirshenblatts have three daughters, Barbara, Elaine Silver, a bookkeeper, and Anne Berlin, a music teacher. They have four grandchildren who delight in their grandparents' hobbies and frequently accompany them to exhibitions and demonstrations.

Recently, they were featured at Celebration Seniors, Showcase '91 at the Regal Constellation Hotel where they spoke of their experiences in small town Poland through story telling, paintings and demonstrations of toymaking, a skill Mayer learned from his father and grandfather.

Mayer came to Canada when he was 17. His father, who was a leather merchant in Poland, worked as a painter in Canada to save enough money to bring his wife and four sons. His father opened Reliable Paint and Wallpaper on Dundas Street and Mayer worked for his father painting houses.

After his marriage to Doris (Shushanoff) in 1940, he served in the army for three years in the Northwest Territories and on his return, established the Wallpaper and Paint Centre on Roncesvalles. As the waves of Polish immigrants and others came to Canada, their paint store became a favorite shop for the immigrants as Mayer spoke Polish and German.

When he retired at the age of 60, he feels, his new life began. Besides fishing and sailing, he loves entertaining children with his toymaking, and was invited to exhibit some of his toys at the Museum of the City of New York. He did a demonstration at Columbia University and twice he displayed his toys at the Festival of American Folklife at the Smithsonian in Washington.

With Doris always at his side, he conducted demonstrations at the Jewish Museum in New York City, the Canadian Museum of Civilization, Royal Ontario Museum, the Science Centre, Pioneer Village and numerous other museums, camps, schools, conferences. And he teaches teachers how to make toys so that the art will not be lost.

Mayer has added his paintings to his touring appearances. Two were chosen for the Pain Webber Gallery in New York City under the auspices of City Lore.

In April, the Kirshenblatts will demonstrate toymaking and exhibit Mayer's paintings at the Children's Museum of Manhattan. And for the seventh time, they will be featured at the Klezmer Festival in the Catskills in December.

Mayer says, "Every time I create something that is good, I have a feeling that I invented the wheel."

In his speech at Celebrating Seniors he said, "Being a senior citizen is only a state of mind and age is just a number. It is never too late to start something new. In fact, now I have a deeper appreciation and understanding of many of life's opportunities."

ARNOLD PENK

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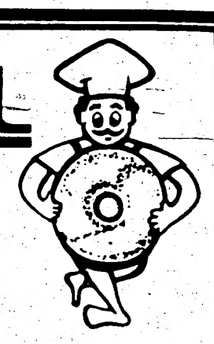
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Chanukah Greetings

Stamps provide an ideal gift

Stamp collecting is one of those hobbies that not only can be shared by several generations, but can be enjoyed at all ages.

Many begin this hobby by a stamp-collecting set received at Chanukah.

Chaim Yehuda gives some hints for those who wish to specialize in Israeli or Judaic stamps.

By
CHAIM YEHUDA

Start your Israeli collection with attractive Chanukah stamps. Two issues are available — a set of three stamps from 1972 depicting antique Chanukah lamps, and a stamp issued in 1975 reproducing the famous painting, *Chanukah*, by Moritz D. Oppenheim. (The latter is part of a set of three stamps which also depict paintings of Yom Kippur and Purim.)

As with other religious objects, Chanukah lamps have been influenced by local styles and culture coupled with our long Jewish heritage. The earlier lamps were probably fabricated from clay or stones, and evolved through brass and copper to the silver of the later years and the contemporary designs currently produced in Israel.

The 12 agorot Chanukah stamp depicts an 18th-19th century Moroccan brass lamp which was designed for hanging on a wall rather than standing on a table as can be seen from the loop at the top of the lamp. The lamp includes the Jewish motif of a pair of birds in heraldic setting dating back to ancient times. The ornamentation

shows the elaborate local Jewish artistic work prevalent in that country.

The next stamp in this set, for 25 agorot, shows an 18th century Polish brass lamp constructed in the form of a building or facade of a synagogue. Its heraldic design includes symbols taken from the plant and animal world and other Jewish motifs that are often found in synagogues. This lamp is designed to stand rather than hang on a wall.

The 70 agorot stamp illustrates a magnificent 17th century German silver standing lamp used in synagogues. These lamps were expertly engraved with Jewish motifs such as Biblical inscriptions, flowers, and animals.

The painting *Chanukah* belongs to a series of genre paintings on Jewish family life in the early 19th century. These are reproductions by Oppenheim in grisaille (grey tints of various shades) of his originals, in order to produce good photographic copies for inclusion in a book, *Family Scenes: Jewish Life of Former Days*, which was well received in Jewish circles when published in the mid 1860s.

Oppenheim was born in about 1800 in Hanau near Frankfurt. After a traditional Jewish education, he studied art in Frankfurt, Munich, and Paris and moved on to Rome in 1821, where he became friendly with the Nazarenes, a group of Christian artists. His paintings include biblical scenes.

Oppenheim returned to Frankfurt where he also produced numerous portraits, including ones of Heinrich Heine and members of the Rothschild family. He has been referred to as the "painter of the Rothschilds."

The Chanukah lamps and this painting are part of the Israel Museum collection in Jerusalem.

These two sets of stamps are inexpensive and can easily be obtained from a stamp dealer who carries Israeli stamps. For currently available issues and subscription service contact Israel Postal Authority, Philatelic Service, 12 Sderot Yerushalayem 68021, Tel Aviv-Yafo.

NEW LOOKS

There are two different sorts of new faces in Israel. (Top) A new hippo and his mother at the Ramat Gan Safari Park. Hippotinoket, weighing 45 kilograms was born recently to the delight of photographers who waited all day to get a look. (Bottom) Jewish poet Haim Naham Bialik's study at his Tel Aviv home reopened following extensive renovation and restoration. His house has become a cultural mecca for intellectuals. [IPPA photo]

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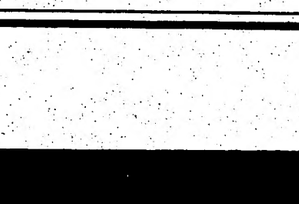

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Kenya's Jewish community creates its own traditions

By
SARAH SINGER

NAIROBI —

Chanting the Shema from my seat in the women's gallery of this modern sanctuary, I might have been praying in any traditional congregation.

But when I saw bearded men in kippot next to bare-headed ones in shirtsleeves and listened to a prayer for a president named Daniel arap Moi, I knew Kenya's Nairobi Hebrew Congregation was unlike any shul I might find at home.

"We're unique because we are non-denominational," said David Silverstein, an American cardiologist who serves as the congregation's Rosh Kehilla (leader). "Our services are conducted entirely in Hebrew, and men and women are separated because that's the way services have been done for 80 or 90 years. We carry on in the traditions of this community.

This Jewish community has been creating its own traditions since its start at the turn of the century. News that the British had offered Zionists a homeland in British East Africa — now Kenya and Uganda — led Jews like Abraham Block to trek from South Africa to Kenya in 1903.

Although Theodor Herzl endorsed the idea of a self-governing Jewish territory in Africa, after bitter debate the world Zionist Congress rejected the proposal in 1905.

By then Nairobi's Jews had organized a congregation, a burial society and flourishing businesses. Development proceeded slowly until the 1930s when the community welcomed Jews escaping Nazi persecution in Eastern Europe.

The Szlapak family was among them. Today Charles Szlapak is treasurer of the Nairobi Hebrew Congregation and served as its Rosh Kehilla from 1977-1987.

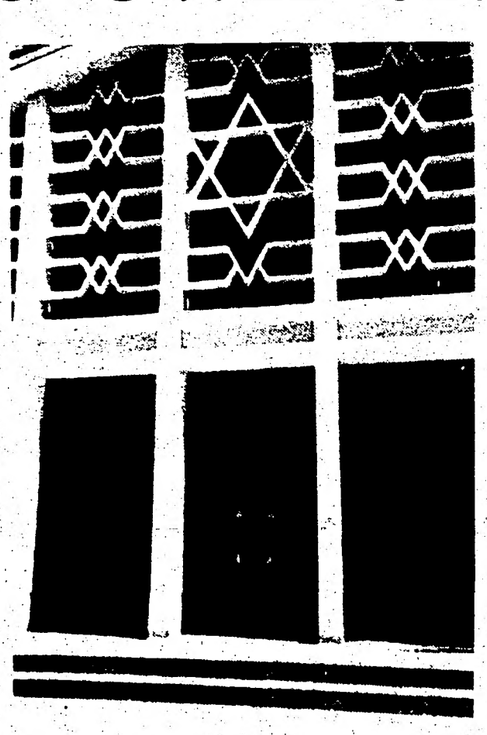
"My father arrived in Kenya in 1937 and worked on the farm of a Jewish landowner," Szlapak said. "When my mother's letters became filled with bad news about Poland, my father arranged for my mother, my brother and me to come to Kenya.

"We moved to Nairobi in 1938 where my parents purchased a second-hand clothing store in a part of town that was not for proper British people."

Szlapak is one of the few Jews who chose to weather the turbulence of the Mau-Mau rebellion and Kenya's bloody struggle for independence. By the time Britain granted Kenya its independence in 1963, many Jews had already left the country, Szlapak said.

With the exodus of these Jews, the community acquired a new "tradition" — transience. Today most congregants will leave Kenya once business contracts are fulfilled. "How long are you staying?" is now part of the standard greeting to newcomers.

Newcomers include expatriate Jews from the United States, Britain, Canada and other countries, but Israelis now dominate the 450-member congregation. A Hebrew-English newsletter, Hebrew Purimspiels and a bilingual rabbi are evidence of Israeli influence on synagogue life.



The main doors of Kenya's Nairobi Hebrew Congregation.

Despite the influx of Israelis, the overall number of Jews in Kenya remains small — estimates range between 100-300. Even so, Jews can get circumcised, bar mitzvahed, married and buried; children can attend the Sabra nursery school or Sunday classes; hospitalized Jews are visited by members of the congregation's visiting committee; people can learn Israeli dance, bridge, yoga or French in the synagogue's community building; and Jewish families can keep kosher.

"Every six months, we bring out a shochet and always try to have enough chickens slaughtered to meet our needs for the next half-year," Silverstein said.

That Jewish life thrives in Kenya is not new. Jews in British East Africa always fared well, Szlapak said. "The British were snobby, but tolerant, and under black, independent Kenya there has been no anti-Semitism whatsoever."

Even during the 15-year period between 1973 and 1988, when Kenya had no diplomatic relations with Israel, the community felt no backlash.

Silverstein remembers the day that Kenya resumed diplomatic relations with Israel. He was in Israel at the time, but before leaving Kenya had stopped to say goodbye to an important patient — Kenya's President Daniel arap Moi.

"President Moi told me I'd be getting a present while I was away," Silverstein said. "Then December 23, 1988 he announced that Kenya was resuming diplomatic relations with Israel. It was his Christmas present to the Jewish community, whom he holds in high regard."

Fundraising for Israel or for other Jewish causes in Kenya isn't easy because Kenyan shillings cannot be spent out of the country, and converting shillings to dollars is cumbersome.

So Silverstein was happy to help the Israeli government with "Operation Eyesight." Surgeons from Hadassah-Hebrew University Medical Centre performed nearly 400 operations on Kenyans blinded by cartaracts or glaucoma, restoring sight to 98 percent of them. Though the Israeli government funded the program's medical expenses, it asked the Nairobi Hebrew Congregation to donate 150,000 shillings (almost $8,000) towards the costs of the patients' 48-hour recovery period.

"This donation was a way for us to express tzedakah, assist blind people, and help Israel as we had never been able to do before without worrying about currency problems," Silverstein said.

Opportunities to respond so directly to Israeli needs don't come often. Politically the Nairobi Jewish community keeps a low profile.

"Many of the Jews in Nairobi have elected not to become Kenyan citizens," Silverstein said, "so we can't go up to government officials and say, 'listen to us.' But by virtue of our professions or businesses, Jews can attain influence . . . we do things slowly over a cup of coffee."

And even though the Nairobi Jewish community is thousands of miles away from any other, its influence reaches far beyond its border. When the occasional falasha is discovered among the Ethiopian refugees in Kenya, the community assists him in acquiring papers and making aliyah.

When an American-Jewish tourist died on safari, the community ritually cleansed the body and made the necessary arrangements to ship it back for burial.

A Jewish presence in Kenya has facilitated business and cultural exchanges between Israel and Kenya and stimulated the country to be "an outspoken defender of Israel," Silverstein said.

Who will guide future falashas to Israel or meet Kenyan policy-makers over a cup of coffee? These are questions congregants ask themselves when they make decisions about synagogue renovation, Sunday school classes and other future investments. Most expatriate Jews intend to return to their own countries, and the younger generation of Kenyan Jews plan to settle outside the country.

"We know the community will be here, even if we're not," Silverstein said. "We don't make plans for ourselves or even for our children, but for the other Jews who will pass through Kenya."

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Chanukah Greetings

Helsinki was a haven for Jews

By
SHELDON KIRSHNER

"I couldn't believe it!" Gisele Braun exults.

Several weeks ago, as Braun flipped through the pages of The Canadian Jewish News, she noticed a photograph in the body of a story about Finland and the Holocaust.

The photograph showed a small group of Austrian Jewish refugees, including Braun, on a ship anchored in Helsinki in 1938.

"I just couldn't believe it," she says. "I was stunned."

For Braun, her sister Rose and her parents, Leo and Regina Bloch, the voyage to Helsinki was born of necessity.

Like all Austrian Jews, the Blochs were thrust into danger as soon as Germany annexed Austria in 1938. The escalating anti-Semitic climate after that prompted many Jews to emigrate, and Leo Bloch, a fur merchant, saw the handwriting on the wall. "Father said, 'We have to get out of here.'"

Property left behind

In their haste to escape, the Blochs left much of their property behind in Vienna, taking with them "just the bare essentials."

In May of 1938, the Blochs set off, bound for the eastern German port of Stettin (now part of Poland and called Szcecin). From Stettin, Leo Bloch intended to take his family to Riga, the capital of Latvia, but changed his mind after learning that Jews were being rounded up there.

Instead, the Blochs went on to the German free port of Danzig (Gdansk), where Leo Bloch booked passage on a freighter headed for Helsinki. "We knew nothing about Finland, only that Hitler was not there. That was good enough for us," recalls Braun.

When they arrived in Helsinki, the authorities refused to let them disembark. They had no visa, and the ship's captain threatened to go back to Danzig. "It was a terrible time for us," she says.

A severe thunderstorm delayed the ship's departure, which, Braun says, was like a gift from heaven. By then, the local Jewish community and the Hebrew Immigrant Aid Society had arranged six-month transit visas for the Blochs and the others on board the ship.

Free to remain in Finland, their needs were looked after by the small Finnish Jewish community. Some of the refugees were settled in Helsinki, while others, including the Blochs, were sent to the city of Vyborg, where they heard about Kristallnacht.

"We were devastated," says Braun. "We had relatives in Vienna."

Life in Finland was good. "We were treated very well," she says. But in the spring of 1939, they moved to London. Leo Bloch was interned as an enemy alien on the Isle of Man, but was released after several months.

In 1942, she married Les Braun, a Czech Jew from the town of Cadca who served in the same British army unit as a fellow Czech who would later change his name to Robert Maxwell.

In 1955, the Brauns and their son Paul (now a developer) immigrated to Canada. Two years earlier, Rose Bloch had gone on aliyah to Israel. Leo and Regina Bloch died in London in the 1960s.

Today, Gisele and Les Braun live in comfortable retirement in a north Toronto condominium, grateful they did not meet the fate of their relatives who perished in the Holocaust.

Says the grandmother of three, "I'm thankful that I was saved and that I'm alive."

Giselle Brown [Alron photo]

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